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"Berserk" policeman blamed

Four Tunisian Jews slain

By PAUL LUNGEN

Tunisia's Jewish community was rocked last week by the shooting deaths of four Jews and the wounding of eight others at the ancient synagogue in Jerba.

Early press reports from the North African nation stated a berserk policeman supposed to be guarding the synagogue fired wildly into a group of people at or near the shul during Simchat Torah services.

The murders came one week after Israeli jets bombed PLO headquarters at Hammam, a former beach resort about 20 km south of Tunis, and only two days after a reportedly berserk Egyptian policeman killed four Israeli children and three adult tourists on a Sinai beach.

The leaders of Tunisia's 5,000-member Jewish community publicly condemned Israel's raid on the PLO, which killed 73 Palestinians and Tunisians and injured more than 100 others. (CJN Oct. 10)

According to reports from Tunis, the Jews gunned down at the synagogue were identified as Haim Cohen, 56, who died instantly; 4-year-old Ben Inane Haddar, who died at a hospital; and two other adults: one a 20-year-old woman, who also died at a hospital.

A teenage girl identified as Judith Boukhris was reported on the danger list. The other Jewish wounded have been released from hospital, Tunisian sources said.

Tunisia's premier, Mohammed M'Zali, visited the scene of the synagogue attack in the old Jewish quarter of Hara Srira on Jerba Island. He assured the country's Jewish community the administration of President Habib Bourguiba will do everything possible to protect Jewish lives, property and civil rights.

M'Zali blamed neighboring Libya for inflaming anti-Jewish passions. He noted that since the Israeli air raid, Libyan radio has been calling on Tunisians to seek revenge and "massacre all of Tunisia's Jews." M'Zali urged the Jewish community to remain calm.

Eyewitness accounts said the attack occurred shortly



Jack A. Blustein (right), his wife Renee (centre) of Toronto and the shammes of the al-Ghariba Synagogue in Jerba stand at the synagogue entrance, where a lone policeman murdered four people and wounded 15.

Farrakhan vilifies Jews

NEW YORK (JTA) — Black Moslem leader Louis Farrakhan brought his controversial nationwide tour to a thunderous conclusion here last week in a speech to some 25,000 persons in which he lashed out at his critics, especially Jews, whom he accused of having injected "the germ of murder... into the hearts of Jews" throughout the country.

Farrakhan's appearance

here, in the city with the largest Jewish population in the United States, generated much anger and controversy, as did his other speeches during the 14-city nationwide tour. His speech to some 18,000 persons at the Forum in Los Angeles last month and the behind-the-scenes efforts between the Black and Jewish community on how to handle Farrakhan, has left bitter strains between the two communities there.

In New York, however, the Jewish community sought to maintain what was described by some Jewish leaders as a lower profile. Instead of coming out and staging a demonstration at the Garden, for example, they sought to stay away from the event, for fear of turning the rally into "a media event, which is exactly what he wants," according to Mayor Edward Koch.



BUSINESS WITH PLEASURE

Members of the Knesset finance committee discuss affairs of state during a meal in MK Avraham Shapiro's sukkah at his home. On the left is Likud MK Yoram Aridor. Shapiro, of the Agudat Israel, is second from the right. [IPPA photo]

U.S. Jew pirates' victim

What a week it was in the Middle East

By SHELDON KIRSHNER

It was an extraordinary week, even by Middle Eastern standards.

Four Palestinian gunmen who hijacked the Italian luxury cruise liner Achille Lauro in the Mediterranean Sea surrendered after two days, killing a disabled 69-year-old American Jew before giving themselves up to the Egyptian government.

U.S. Navy F-14 fighters scrambling from the deck of the aircraft carrier Saratoga intercepted an Egypt Air plane carrying the hijackers — and two Palestinian officials — and forced it to land at a NATO base in Sicily. A White House spokesman said the operation was bloodless.

Italy says it will try the Palestinian pirates, who belong to the Palestine Liberation Front, a PLO splinter group. But the U.S. has asked for their extradition.

Praising the American action, Prime Minister Shimon Peres said last week that Israel reserves the right to avenge the murder of Leon Klinghoffer, who was shot in the head by one of the hijackers and shoved overboard in his wheelchair.

The Jewish people... have a state and that state has the means to protect the lives of innocent people and we will do this."

Peres added: "The terrorists killed an old man in a wheelchair only because his name sounded Jewish. We will not close the book on this."

Despite PLO denials, Israel contends that the PLO planned and carried out the operation, the first hijacking on the high sea since the seizure of the Portuguese liner Santa Maria in 1961. Israel also claims that last week's murder of two Israeli merchant seamen in Barcelona was the work of the PLO.

David Kimche, the director general of the Israeli foreign ministry, said: "We have complete, absolute and irrefutable proof that (Yasser) Arafat knew in advance."

According to the Israelis, the four terrorists — who boarded the Achille Lauro in Genoa with false South American papers — planned to sail the vessel to Ashdod, its next scheduled port of call, and launch an attack on that Israeli port.

Kimche said they changed their plan because their identities had been discovered aboard. They are believed to be Palestinians of Lebanese origin.

The gunmen, who held 500 passengers and crew to ransom, demanded the release of 50 Palestinian prisoners in Israel. Two of the most prominent ones are Faisal Abu Shar, deputy commander of Force 17, an elite PLO unit, and Samir Konaiterry.

Shar was taken into captivity in August when the Israeli navy captured a yacht off the coast of Lebanon. The Israelis claim that Shar and his heavily-armed cohorts were bound for Israel on a terrorist mission.

Konaiterry was a member of a gang which landed off the resort town of Nahariya in 1979 and murdered a father and his 5-year-old daughter.

It is reported that he was a member of the Palestine Liberation Front, which claimed responsibility for the Achille Lauro hijacking.

The Palestine Liberation Front is an offshoot of the Popular Front for the Liberation of Palestine — General Command. It itself is split into three factions.

The faction led by Mohammed Abbas Zaidan, a member of the PLO executive committee, is loyal to PLO chief-tain Yasser Arafat. Zaidan (Abdul Abbas) was one of the two Palestinian officials on the Egypt Air plane forced down by American fighters.

Taalat Yacoub, who broke away from Arafat in the wake of Israel's 1982 invasion of Lebanon, heads a faction which is aligned to Syria.

A third group is said to be based in Libya.

As The Canadian Jewish News went to press on Oct. 11, it was not clear which faction masterminded the Achille Lauro affair, which in all respects was a fiasco for the Palestinian cause.

The truth may well emerge after Italian authorities interrogate the Palestinians. All along, Arafat and his spokesman denied complicity in the hijacking. His representative at the United Nations, in a CBC TV interview, went as far as to describe the hijacking as a "crime."

Jordan and Egypt also condemned it, and Syria refused the Achille Lauro permission to dock in the port of Tartous.

In an unprecedented move, the UN Security Council unanimously condemned "the unjustifiable and criminal" hijacking. This was the first time in 40 years that the Security Council condemned "terrorism in all

[Cont'd. on page 12]

Nobel prize to MDs' group

OSLO (UPI) —

The International Physicians for the Prevention of Nuclear War, founded by an American and a Soviet to avert a holocaust, won the 1985 Nobel Peace Prize, the Norwegian Nobel Committee announced Friday.

The International Physicians for the Prevention of Nuclear War was established in 1980 by American Dr. Bernard Lown and Soviet Dr. Yevgeny Chazov, who share the role as president of the Brookline, Mass., organization.

The group, which seeks to work as a bridge-builder between Eastern and Western nations and spread knowledge about the medical effects of nuclear war, comprises more than 145,000 doctors from 41 countries.

(The CJN has been advised that both Dr. Lown and Dr. Chazov will be in Toronto on Nov. 3 and 4 to address medical groups.)

Nobel Committee chairman Egil Aarvik said the International Physicians for the Prevention of Nuclear War "has done a very important job in spreading factual information and knowledge about the catastrophic effects of a nuclear war."

"This contributes to increasing public pressure on the nuclear arms race and of a shift of resources from

military to health and other development aims," Aarvik said in reading the citation of the awards committee.

He said the work by the group could help "give new perspectives to and increase the seriousness in the ongoing disarmament talks."

"It is especially significant that the organization was launched following a common initiative by Soviet and American doctors and has drawn the active participation of doctors in more than 40 countries on all continents," the citation said.

Aarvik said the committee would invite Lown and Chazov to receive the prize at the Dec. 10 awards ceremony in Oslo. The Nobel Prize this year fetches \$225,000, the largest amount ever awarded for the prize. Chazov, who works at the USSR cardiological institute and has been personal physician for the last three Soviet leaders, founded the physician's organization in Geneva in December 1980. It has held annual world conventions since 1981.

The group was founded with the viewpoint that doctors stand helplessly in the face of an atomic holocaust and that the only thing they can do is to help prevent nuclear war from breaking out, a group spokesman said.

[Cont'd. on page 12]

World-National

Discovering the ways in San Jose

By
RABBI W. GUNTHER PLAUT

It was quite an experience. For the first time in nearly a quarter of a century, I was away from Toronto and Canada during the High Holy Days. We were with our children and grandchildren in San Jose, Calif., where our son, Jonathan, is the senior Rabbi of Temple Emanu-El. I came to serve as his assistant. I had a wonderful time and the holidays had a special dimension for all of us.

It is beautiful in San Jose and environs. People come here by the tens of thousands. Silicon Valley with its computer industry attracts them as does the climate. It takes only a little while to reach Carmel and the Monterey Peninsula on the Pacific, and toward the east loom the mountains, luring those who love their winter sports.

Preaching is not precisely a new enterprise for me, but preaching to a totally strange community on the days when they expect a soul-searching, intimate and, to them, relevant personal message, is something else again. To be sure, Jews are Jews wherever they live, but there are palpable differences between a congregation in San Jose and one in Toronto. Even though the organized Jewish communities are the same age (Temple Emanu-El was founded in 1861 and Holy Blossom in Toronto in 1856) they have developed radically different patterns.

In San Jose, the number of people who have lived there for several generations is minuscule. Everyone seems to be a newcomer. Mobility is high and the guide letters of the area are IBM — not only because they stand for International Business Machines, which is prominent here, but because they signify "I've been moved." Many families lack the kind of family support familiar to us. At a funeral, my son tells me, there are sometimes only five or six people present for a graveside service. Friends and associates come primarily through business contacts, not because of school or familial memories.

On Rosh Hashanah I looked in vain for the slowdown of activity and traffic which I knew from home, the streets filled with people streaming to shul — none of that. There are no significant Jewish neighborhoods, and because of the newness of the city clusters of which San Jose is the centre, a sense of community is hard to come by. In many ways, this is still frontier country.

It will not remain this way, of course. In another generation a community will have emerged from this agglomeration of new settlers and, hopefully, many of those who are currently disconnected from any Jewish life will find their way back.

Here as elsewhere, of course, the overriding concerns of the Jewish world are part and parcel of the lives of those who care. A mission is leaving for Israel after the holidays, and the leaders are looking for ways of bringing more people into the orbit of responsibility. Canada was far away. Yet, when the first strains of Kol Nidre filled the synagogue, distances were wiped out and we were still what we have always been . . . one people.



Rabbi Plaut

Growing PLO presence

Tunis raid was warning to Jordan

By
SHELDON KIRSHNER

For the past eight months, Israel has been cautioning Jordan not to permit the PLO to reestablish a base on its territory.

In the wake of Israel's air raid on PLO headquarters in Tunis, Israel's warning has taken on added urgency.

On Oct. 6, Yitzhak Rabin, the Israeli defence minister, suggested in a TV interview that Jordan would expose itself to attack if it allows PLO personnel to remain on its soil.

More bluntly, Ariel Sharon, the minister of trade and industry, declared: "Israel under no circumstances can tolerate the presence of terrorist organizations so close to its border. If (King) Hussein doesn't understand such a clear hint from Tunis, Israel will find a way to deal with it when it becomes necessary."

According to Israel, dozens of PLO security officials have moved to Amman, the Jordanian capital, in recent months. The PLO acknowledges that the presidium of the Palestine National Council, the PLO's parliament-in-exile, has been transferred to Jordan.

Rabin claims that Israel's 1982 invasion of Lebanon failed to "eliminate the threat of terror in Lebanon, but caused the transfer of the terrorist command to Jordan, where they are 10 times as dangerous."

He says that PLO operatives, primarily Palestinians loyal to Yasser Arafat, enjoy Jordan's hospitality and "the freedom to plan, initiate and issue orders to terrorist forces wherever they are."

Although Rabin concedes that Jordan has not permitted the PLO to set up "unsupervised bases," he argues that the PLO's growing presence there enables it to maintain close contact with its agents in Israel and the occupied territories.

Gen. Moshe Levy, Israel's chief of staff, has noted that the PLO's close proximity to the West Bank encourages and improves its planning and operations against Israel. Indeed, there has been an upsurge of terrorism in Israel and in the occupied areas this

year, but no infiltrations from Jordan.

Israel began sounding public warnings to Jordan early in February, just before King Hussein and Yasser Arafat signed an agreement calling for a political settlement of the Arab-Israeli dispute.

Speaking before the Knesset, Rabin charged that Jordan had become a centre for the planning of terrorism on the West Bank and in the Gaza Strip. Later, he said Jordan would not "enjoy immunity" from Israeli military action if that proved to be necessary in the future.

Rabin's fear is that the PLO now has greater accessibility to the 1 million or so inhabitants of the West Bank and the Gaza Strip.

Instead of having to infiltrate men and material across the generally well-patrolled border, the PLO can send general directives to the Palestinians, most of whom resent and despise Israel's occupation.

To the U.S., the situation is not as clearcut. While Washington agrees with Israel's assessment that the PLO has "facilities" in Jordan, the Reagan administration does not believe that the PLO has bases from which to launch attacks

against Israeli settlements in the Jordan Valley.

American and European diplomats who've spoken to King Hussein of late report that Jordan has conveyed assurances to Israel that it will do everything to prevent Palestinians from attacking Israel through Jordanian territory.

Jewish communal leaders from the U.S. who recently returned from Amman revealed that Jordanian leaders had told them that PLO officials based in Amman were relatively unimportant in the PLO's hierarchy and were being closely watched in any event.

result was disastrous for the region.

The PLO created something of a state-within-a-state in Jordan, particularly in the Palestinian refugee camps, and chaos ensued.

In a period from 1968 until 1970, while a war of attrition raged along the length of the Suez Canal between the Israeli and Egyptian armies, the PLO mounted daily raids against Israeli settlements.

By way of retaliation, Israel raided PLO bases in Jordan, using its army and air force with telling effect. Occasionally, Jordan became embroiled in the fighting, heightening tension in the Middle East.

In September of 1970, the Arab Legion, Jordan's well-trained and Western-equipped army, cracked down hard on the PLO, driving Yasser Arafat and his men out of the country. By the summer of 1971, the PLO had been defeated, and some Palestinian stragglers were so afraid of Jordanian retribution that they were asking Israel for refuge.

King Hussein and Yasser Arafat did not speak to each other for years after that, and only recently did the two forge a rapprochement.

Having lost his bases in Lebanon in 1982 and 1983,

Arafat turned to Jordan for succor. King Hussein, for largely pragmatic reasons, made up with the PLO leader.

Jordan's alliance with the Arafat wing of the PLO, the subject of fierce diatribes in Syria, is primarily of a political nature, given the king's interest in reaching a settlement with Israel. The Jordanian monarch is on record as favoring "prompt and direct" peace negotiations with Israel under international auspices. He claims that Arafat supports his strategy.

Nevertheless, there appear to be military undertones in Jordan's relationship with the PLO — a prospect which concerns Israel.

Yitzhak Shamir, who is also Israel's vice premier and next in line to succeed Prime Minister Shimon Peres, spoke ominously of Jordan's partnership with the PLO.

In an address to the United Nations earlier this month, he said: "Jordan cannot extend the olive branch of peace on the one hand and play host to terrorists at the same time. The two are mutually exclusive."

It remains to be seen whether King Hussein will heed Israel's advice.

Daily attacks

The leaders in question were from the American Jewish Congress, whose trip to Jordan and Egypt was criticized by Yitzhak Shamir, Israel's foreign minister.

In general, observers do not think that Jordan will offer the PLO operational carte blanche.

Jordan gave the PLO considerable leeway after the Six Day War and the

Sports win at any price teaches the wrong lessons

By
RICHARD COHEN

WASHINGTON —

This could go down in the books as the year sports struck out. We have had more than the usual number of drug scandals, even some convictions, point shaving in college basketball and now the confession of a Texas Christian University booster-trustee that he not only recruited football players with gifts and cash, but put them on salary once they got to campus. On recruiting trips, he came to pay.

When it comes to assigning blame for this sort of thing, the culprit is usually paid to be something called "TV money." Without it, football and all other collegiate sports would return to the days of pure amateurism when players would win one for the Gipper just for the fun of it. No more. Dick Lowe, the TCU trustee, tells us that "a good blue-chip running back" is worth anywhere from \$10,000 to \$25,000 down and \$1,000 a month until either graduation or an injury parts him from the payroll.

Lowe, a former football player himself, is one of those who points a finger at TV money. He has a point. TV has made big-time football extremely lucrative. Now, a winning team not only fills the stadium, but sells cars across the country. The money from a sport like football can keep the entire athletic program rolling in dough with — who knows? — a buck or two left over for such extracurricular activities as research and teaching. Some schools are quaint that way.

But with all due regard to the expertise of Lowe when it comes to the corruption of the young and feckless, let me suggest that money is not the whole story. Athletes who perform before empty bleachers — weightlifters, for instance — are also corrupted. Many if not most of them are alleged to use steroids and growth hormones, not because their performance will fill the stadium or, upon graduation, result in a contract with some pro team, but because they lust for what they think is the ultimate: winning. Here, after all, are young men who risk injury and death through the use of these drugs just so they can win. For some of them, winning's not everything or the only thing. It's the last thing.

There is something both mindless and dangerous

in the elevation of winning into an achievement worthy of risking your life or corrupting your integrity.

Sports, as an NBC promo suggests, has been turned into a metaphor for war in which anything goes. A certain team, we are told by a voice right out of the March of Time, "takes no prisoners." Gee, they must be tough. Coaches talk about losing as if it were death itself — and not just in the pros where, after all, money is on the line. High school and college coaches utter the same nonsense, forgetting they're instructing young people in a sport and not sending Iranian teen-agers across an Iraqi mine field.

Coaches are not the only ones who talk this way. Sports broadcasters, many of them former jocks, either promote the same ethic or never question it. They nearly choke with admiration at the discipline of a 12-year-old who rises to swim at 4 a.m., without suggesting that there is such a thing as carrying things too far. They proclaim the brilliance of coaches who are martinets and never pause to wonder about those poor souls who hobble off the field after being injured. The game just goes on.

Winning is important. But first and foremost sports is supposed to be about building character. If winning means taking illegal drugs, if it means risking your health and your life, if it means paying athletes, boosting grades, recruiting athletes who are functional illiterates and sending them out into the world with nothing but a fading ability to run 100 yards, then sports is becoming the personification of the doctrine that the end justifies the means. Instead of building character, it destroys it. It teaches all the wrong lessons.

Lowe, the TCU booster, has to be given credit for fessing up and renouncing his former ways. But he is instructive nevertheless. Unlike the players, he could not go on to the pros. Unlike the coach, his job was never on the line. Unlike the president of the school, he never had to meet the payroll. Nevertheless, he and people like him wanted to win so badly they corrupted their school, their sport, young athletes and, for good measure, themselves. When it comes to losing, that has to be an indoor record.

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Ethiopians end protest

JERUSALEM (JTA) —

A 4-week protest sit-down strike by Ethiopian Jews outside Chief Rabbi's headquarters ended last week after the strike leaders were convinced that the Chief Rabbis would formally endorse an accord reached in a bitter dispute over the Ethiopian immigrants' status as Jews.

The two Chief Rabbis, Mordechai Eliahu (Sephardic) and Avraham Shapir (Ashkenazic) had demanded that the emigres submit to ritual immersion, a religious conversion rite,

before they would be allowed to marry. The Ethiopians considered this a gross insult that questioned their authenticity as Jews.

After weeks of negotiations in which Premier Shimon Peres personally intervened, an agreement was reached whereby a panel of Ethiopian kessim (elders) would investigate the family history of each couple applying for a marriage certificate to ascertain they were Jewish by halachic standards.

The marriage registrars will be required to accept

the findings of the kessim, except where the evidence is insufficient, and ritual conversion waived.

The strike leaders balked at ending the sit-down when they discovered the Chief Rabbis had not actually signed the document of agreement but instead sent a letter to Peres undertaking to recommend it to the 10-member Chief Rabbinate Council. They were finally persuaded, however, that the undertaking was tantamount to endorsement.

World-National

Author denies book is anti-semitic

Best-selling Quebec novel prompts controversy

By
JANICE ARNOLD
MONTREAL —

A best-selling Quebec novel, recently made into a motion picture, has been the centre of a controversy over whether it is anti-semitic. The author of *Le Matou*, Yves Beauchemin, has flatly denied that the main villain of the book, Egon Ratablavasky, is Jewish. Meanwhile, critics see the character as being the embodiment of every negative stereotype of Jews, a blight on an otherwise commendable work.

Beauchemin decided to remove any reference to the machiavellian Ratablavasky's Polish-Jewish origin in the English translation of the book (by Sheila Fischman) due to appear next spring.

The film, *Le Matou*, which represented Canada in official competition at the Montreal World Film Festival in August, also contains no suggestion that Ratablavasky is Jewish, at Beauchemin's request.

Le Matou (The Tomcat) is the story of a young French-Canadian man and his wife who are helped by a stranger (Ratablavasky) to get set up in the restaurant. The stranger turns out to be a truly diabolical character and the couple become his victims rather than his

beneficiaries. The title comes from the cat involved in the young man's revenge against Ratablavasky.

In an article he wrote for *The Gazette*, Beauchemin called it a "myth" that *Le Matou* is anti-semitic. He says he "never once described (Ratablavasky) as a Jew." Ratablavasky is rather a shadowy figure who takes on several nationalities and identities throughout the book to suit his designs.

On page 298 of the original French version, Ratablavasky claims to be of "Jewish and Polish origin." The context puts this in doubt; it is before the Second World War and he is seeking refuge in a French monastery, says Beauchemin.

Much earlier — on page 97 — Beauchemin points out, Ratablavasky refers to himself as a Czech. Immediately after the Polish-Jewish reference, Ratablavasky turns out to be a Nazi collaborator. By the end of the book, Ratablavasky is revealed to be a francophone Quebecer, whose real name is Ernest Robichaud. (Ratablavasky in the film is played by eminent French character actor Jean Carmet.)

"What I attempted to show was that Ratablavasky has no national-

ty but is, rather, of supernatural origin," writes Beauchemin. Moreover, he denounced interpretations of the novel as anti-semitic as "gratuitous" and acknowledges that some will see his decision to amend the novel as an admission of guilt — that Ratablavasky is in fact a Jew in Beauchemin's mind.

"I have always considered anti-semitism as a hideous and hateful thing. Being an admirer of people like Saul Bellow, Gustav Mahler and the Marx Brothers, I have always thought that one had to be stupid to be an anti-semitic," Beauchemin said. He adds that he has "absolutely no tolerance for the sort of thinking that gives rise to such horrors" as the Holocaust.

Beauchemin has had to contend with accusations of anti-semitism from some critics, especially anglophones, since *Le Matou* first appeared in serial form in 1981 in *La Presse* and soon after it was published as a book by Editions Quebec/Amerique. It won the Grand prix littéraire de la Communauté urbaine de Montréal in 1982 and has since become a best seller in France as well.

Jonathan, the French-language magazine published by the Canada-

Israel Committee, carried in its February, 1983 edition a review of *Le Matou* under the headline *Une oeuvre controversée: Le Matou*. Gloria Escomel, who authored a doctoral thesis on literature of the fantastic genre, wrote that Ratablavasky is the "true incarnation of evil," a foreigner out to swindle the Quebecois hero, Florent Boisson-eault, who owns a humble beanery on Montreal's Mont Royal Blvd.

In the end, Florent avenges Ratablavasky's plot against him in the familiar good triumphs over evil scenario.

The reader never knows who exactly Ratablavasky is and why he is out to get Florent, says Escomel. This is typical of old Quebec legends in which the devil appears to tempt the unfortunate for no other reason than sheer malice.

"Ratablavasky has many of the traits of this legendary character; he has also the rare privilege of incarnating all the caricature traits of the Jew, even though the hypothesis of his Judaism is only transmitted one time...."

By leaving Ratablavasky's identity ambiguous, Beauchemin probably felt he could avoid accusations of racism, Escomel indicates. Making

him into a German agent ("a dirty Nazi"), for example, is acceptable where a label of "dirty Jew" would not.

What cannot be denied, according to Escomel, is that "all of the universal prejudices towards Jews characterize Ratablavasky as soon as he appeared in the novel: He comes from Central Europe, he has influence

in the financial world, everybody fears him, he is machiavellian, crafty and miserly, he preys upon small children, dressed in a big, black cape and talks French strangely with a peculiar manner of rolling the R's...."

The review raises the question that a popular work like this novel may reinforce prejudices among

the public, whatever the intentions of the author.

For his part, Beauchemin is quoted in a newspaper interview as saying the it was a "mistake" to make any mention of the possibility of Ratablavasky's being Jewish. "Never again will I use a Jewish person in a book. If one isn't a Jewish writer, you just can't write about Jews today."

Canada Pavilion begins recruitment campaign

VANCOUVER —

Canada Pavilion, the national host pavilion at Expo 86, is launching a nationwide recruiting campaign to find dynamic men and women who will represent Canada to the world at next year's world exposition in Vancouver.

Representatives of the pavilion will travel to major Canadian centres in November to interview candidates for the host and hostess positions available during the term of the exposition — May 2 to Oct. 13, 1986.

Wearing elegant uniforms created by Canada's celebrated fashion designer, Alfred Sung, the hosting staff will direct and inform the

35,000 visitors and dignitaries expected to pass through the pavilion daily.

Before taking up their duties, they will undergo an extensive training program which will include lessons in public speaking, protocol and emergency procedures such as cardiopulmonary resuscitation (CPR).

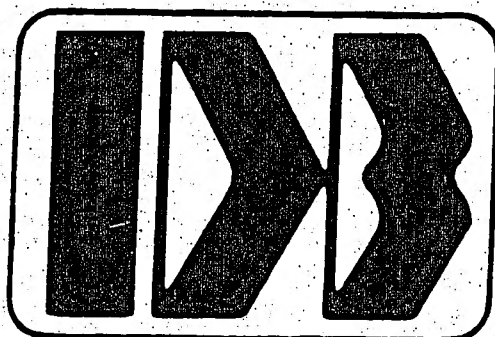
Beginning this month, application forms will be available at Canada Employment Centres across the country. University students can apply at CEC offices located on campus.

"We're looking for very high calibre individuals," says Barrie Jackson, Canada Pavilion's director of per-

sonnel. "We want people who represent the best of Canadian society; people who have served in their community and who know a lot about the rest of their country."

"And because we want the pavilion to reflect the cultural blend of Canada, we'll be looking for people who can speak many different languages."

Canada Pavilion will pay the return travel costs for out-of-town staff who stay for the duration of the exposition. There is also a completion bonus — on top of wages earned — for those who stay for the full term of employment. Subsidized accommodation located near the site will be provided.



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World-National

Living Halacha

By
RABBI MOSES J. BURAK

QUESTION: Are there some halachic rules and guidelines on how to speak and write?

The laws of our faith forbid us to spread stories about anyone. This is called lashon hara, the evil tongue. In some places in the Talmud, as in Tractate 'Eruchin, 15B, it is called lishna telitha's, the threefold tongue, because it kills three parties: the one who speaks the evil, the one to whom it is told, and the one about whom it is spoken.



Rabbi Burak

We are even cautioned, in Tractate 'Eruchin, 16A, not to start praising our friend, lest in the process we may be induced to speak of his shortcomings. How should one behave when things get hot? In Proverbs, Chapter 25:1, we are told that "a soft tongue breaketh the bone" of contention. A Woman of Valor is praised, in Chapter 31:26 of Proverbs, because "She openeth her mouth with wisdom; And the law of kindness is on her tongue."

Refined way

A brief summary of the good and the bad in tongues is given in Proverbs, Chapter 12:18: "There is that speaketh like the piercings of the sword; But the tongue of the wise is health."

Actually, the correct way to speak and to write is found, by the Sages of the Talmud, in Parshas Noah. Said Rabbi Joshua ben Levi, in Tractate Pesachim, 3A: "One should not utter a gross expression with his mouth, for lo! Holy Writ employs a circumlocution of eight letters rather than utter a gross expression." Which is the refined way of saying it, and which is the gross?

The word, *tahor*, in Hebrew, means clean and pure. The antonym for this Hebrew word is, *tommei*. In Genesis, Chapter 7:2, when the Ark gets filled by all the animals, the Torah speaks "of every clean beast . . . and of the beasts that are not *tehorah*. It could have used a form of the word, *tommei* (*temmayah*), but that would have been gross. *Tommei* is a dirty word.

Some speakers and writers are not aware of these fine points. They are reckless in language, courting rather than avoiding contention and strife. It has been said of Lord Randolph Churchill that "the tomahawk was always in his hand. It is impossible to describe the gleeful ferocity with which he swept off the scalps of friend and foe." No wonder that his meteoric career came to such a tragic ending.

"Rod of sweetness"

In Midrash Rabbah, Genesis, Chapter 75:5, we see a completely different way of doing things, the way of Rabbi Judah the Nassi: "Our Teacher instructed Rabbi Afes: 'Write a letter in my name to our lord the Emperor Antoninus.' Thereupon he arose and wrote: 'From Judah the Prince to our Sovereign the Emperor Antoninus.' He (Rabbi Judah) took it, and read it, and tore it up and wrote: 'From thy servant Judah to our Sovereign the Emperor Antoninus.' Rabbi Afes remonstrated: 'My master: why do you treat your honour so lightly?' Rabbi Judah replied: 'Am I then better than my ancestor (Jacob)? Did he not say thus: **Thus saith thy servant Jacob?**'" (Genesis, Chapter 32:5.)

Such gentleness and meekness was a characteristic of the family background. Rabbi Judah's illustrious forbear, Hillel, who led the Jewish community six generations before him, was recommended as a model for all sages to follow with regards to meekness, modesty, patience, and politeness.

"One should always be meek like Hillel," says the Talmud in Tractate Shabbas, 30B. The greater the man, the greater is his need of modesty.

Rabbi Judah the Nassi is described in the Jerusalem Talmud, Tractate Kilayim, Chapter 9:3, 42A of the Petrokov edition, as being "extremely meek," and this was not stated as a complaint against him.

This was the way of the sages of the Jerusalem Talmud. They used "a rod of sweetness."

Home thoughts from Hogtown

Ex-Montrealers hold gala reunion

By
JEFF ROSEN

TORONTO —

You can take the Quebecer out of Montreal, but you can never take the spirit of Montreal out of a former Quebecer.

This was obvious as over 2,000 ex-Montrealers gathered recently for the second annual Montrealers' Gala at the Roy Thomson Hall.

For the second time Bernard Forster, an ex-Montrealer, brought together a number of performers and personalities for an evening of food, entertainment and reminiscing.

"I thought it was tremendous," Forster told The C.N.

Among the many in the hall's foyer were a number of Jews who made the trek westward on the 401.

Twenty-four-year old Carolyn Gardner said she came to Toronto three years ago for a future as it was hard to find a "decent" job in Montreal. While enjoying Montreal's nightlife more, she said that Toronto's nightlife, as well as its fashions have come a long way. She said that she enjoys Toronto's Jewish community better.

Derek Rappaport, 28, said he tries not to compare Toronto and Montreal, but when pressed stated that he finds Montreal to be a cosmopolitan city, while Toronto is metropolitan.

"Montreal is a little more intimate," he said. "Toronto seems more spread out."

George Somogyi, 33, said that after six years in Ontario's capital he enjoys the city and would not return to Montreal. He said Toronto's Jewish singles

community is much larger.

Ted Blackman, a self-proclaimed "former everything" and Montreal media personality was master of ceremonies welcoming all to the entertainment portion of the evening and introducing the mayors of Toronto and Montreal.

Toronto Mayor Art Eggleton welcomed ex-Montrealers in French and declared Oct. 4 (the day of the reunion) as Montrealers' Day. In introducing his Montreal counterpart, Eggleton stated, "I only hope his powers of persuasion will not make you all want to return to Montreal."

After receiving a standing ovation, Mayor Jean Drapeau expressed his pleasure at being present and expressed his hopes for a Blue Jay victory.

[The Jays lost that evening, but went on to win the eastern division title the next day].

Headlining this year's

show were Quebec singers Louise Forestier, France Gauthier and jazz musician Guido Basso with Thomas Schnurmacher, entertainment writer for the Montreal Gazette, returning to provide his witty banter.

The Montreal columnist took shots at a number of institutions, including the federal government ("Brian Mulroney could have avoided the tuna fiasco — he could have sent Mila shopping at Waldman's"), Toronto ("the most important cultural institution is the Eaton's Centre") and the Toronto Star ("to produce such a large paper it has an early deadline — Shayuoth").

He added: "I thought my bar mitzvah was something, but having Art Eggleton and Jean Drapeau as an opening act is something else."

Schnurmacher also took the opportunity to single out C.N. reporter Ron Csillag in the audience saying sarcastically that he

"has come a long way from The Suburban in Montreal to The Canadian Jewish News."

The plum of this year's show though was Anglo — the hit musical based on the book *The Anglo Guide to Survival in Quebec*. It has been playing to sold out audiences in Montreal and, based on excerpts presented at the reunion, it was easy to see the reason for its success. The cast presented a number of scenes including the closing of a Montreal business which has decided to relocate in Toronto and an Anglo learning French.

After the show it was time to partake in real Montreal food. Former residents of La Belle Province munched on the 1,200 bagels brought in from The Bagel Shop on St. Viateur and enjoyed the 600 pounds of smoked meat and 2,000 "steakies" from Lesters on St. Lawrence Blvd.

What they miss; what they don't

By
RON CSILLAG

TORONTO —

The following are the results of an extensive survey of ex-Montrealers taken at their recent reunion at Roy Thomson Hall:

What ex-Montrealers miss most (in no particular order):

- family and friends
- the Metro
- the mountain
- fuzzy dice and religious artifacts in cars
- wrought-iron spiral staircases
- people who smile back
- Pendelli's Pizza
- Larry Robinson (or any Canadian)
- gray squirrels
- beer in corner stores
- institutionalized jaywalking
- "Bicycle Bob" Silverman
- Youppi
- "up north"
- bring your own wine restaurants
- no sales tax on shoes or clothes
- the Duluth/Prince Arthur mall
- handlebar moustaches on cops
- The Great Antonio
- Wilensky's specials (with pickle)
- "la scene" on St. Denis
- bar-hopping on Crescent or Bishop
- pinball arcades with chandeliers
- tuxedos in Schwartz's at 3 a.m.
- hockey and baseball in two languages
- Chalet or Laurier Bar-B-Que
- Aislin
- Place Jacques Cartier on a summer night
- and, of course, bagels

What Montrealers Don't Like About Toronto:

- its size
- Bay Street executives in polyester, checkered suits
- Prohibition at 1 a.m.
- Yonge St. between Bloor and King
- high prices, especially rents and houses
- yellow margarine
- Brewers Retail
- its obsession with trendiness
- streetcar tracks
- The Maple Leafs/Harold Ballard
- drivers who stay in the passing lane
- The Toronto Sun
- its personality — it has none

What Montrealers Like About Toronto:

- The Blue Jays
- turning right on the red
- museums/libraries/theatre
- parks and ravines
- being able to cross a street just by pointing to the ground
- the Beaches
- newspapers/radio/TV
- being able to erect English signs
- Front St. between Yonge and Jarvis
- Chinese food
- being together

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Net proceeds raised will go toward the translation of the film and the possible T.V. showing during Passover 1986 to promote the cause of Soviet Jewry as a Human Rights issue.

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World-National

Right shouldn't be exclusive, court told

CJC lawyer backs funding of Catholic schools

By
PATRICIA RUCKER

TORONTO —

Roman Catholic separate schools are entitled to funding through to the end of high school under the Constitution and the Canadian Charter of Rights, a lawyer representing the Canadian Jewish Congress told the Ontario Court of Appeals last week.

But the Roman Catholic schools do not have an exclusive right to that funding. John Ivan Laskin told the five judges hearing the court reference on Bill 30, the Ontario government's bill to extend separate school funding.

Laskin based his arguments in favor of extended separate school funding on section 93 of the BNA Act, which guarantees separate school funding, and section 29 of the Charter, which states that nothing can limit or diminish the rights granted under the Constitution to denominational schools.

Position differs

But he submitted that under section 15 of the Charter, which prohibits discrimination on the basis of religion, and section 27, which states that the Charter should be interpreted "in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians," other religiously-based schools should also receive public funding.

"Section 29 recognizes the history of Canada," Laskin told the court, "while Section 15 ensures that history does not become an excuse for ongoing discrimination."

The Ontario attorney-general referred Bill 30 to the Court of Appeal as soon as it was introduced this summer for a ruling on whether it is inconsistent with the Charter.

Laskin noted that the position of Congress differs from other positions put before the court. The Ontario government has argued that full funding of Roman Catholic schools — and only Roman Catholic schools — is consistent with the Charter; other groups have argued that full funding of Roman Catholic — and any other — schools would violate the Charter.

Laskin submitted that the obligation to fund the complete Roman Catholic school system is not an obligation that is limited only to that system, nor can it be considered immune from the provisions of the Charter.

But, Laskin argued, if the court rules that separate schools do not have a right by law to full government funding, then Bill 30 contravenes both sections 15 and 27 of the Charter.

Congress co-counsel Milton Davis entered two additional arguments:

- Bill 30 contravenes the

guarantee of freedom of religion in Section 2(a) of the Charter.

• The Ontario government has not proven that funding only Roman Catholic separate schools and not all other religiously-based schools is "a reasonable limitation that can be demonstrably justified in a free and democratic society," as required by section 1 of the Charter.

Attorney-General Ian Scott, in personally arguing the government's case, had said that, because the government would lose control of funding if all other religiously-based schools had to be publicly supported, the requirements of section 1 had been met.

But Davis pointed out that a number of faith community school systems are

government supported in other provinces and in other Western countries.

Davis raised for the first time during the hearings the fact that the province has on its books a statute entitled the Religious Freedoms Act. Passed originally in 1859, it disappeared from the list of Ontario statutes in 1898 and did not reappear until 1980 —

although it was never repealed.

This act, Davis submitted, enunciates a government policy of full equality among all religions in the province.

Mr. Justice Sydney Robins asked Laskin if it was the position of Congress that Jewish day schools had been entitled to funding for grades 1 through 10 (the grades now

funded in the separate school system) since Section 15 of the Charter came into effect in April 1985.

Laskin replied that it was.

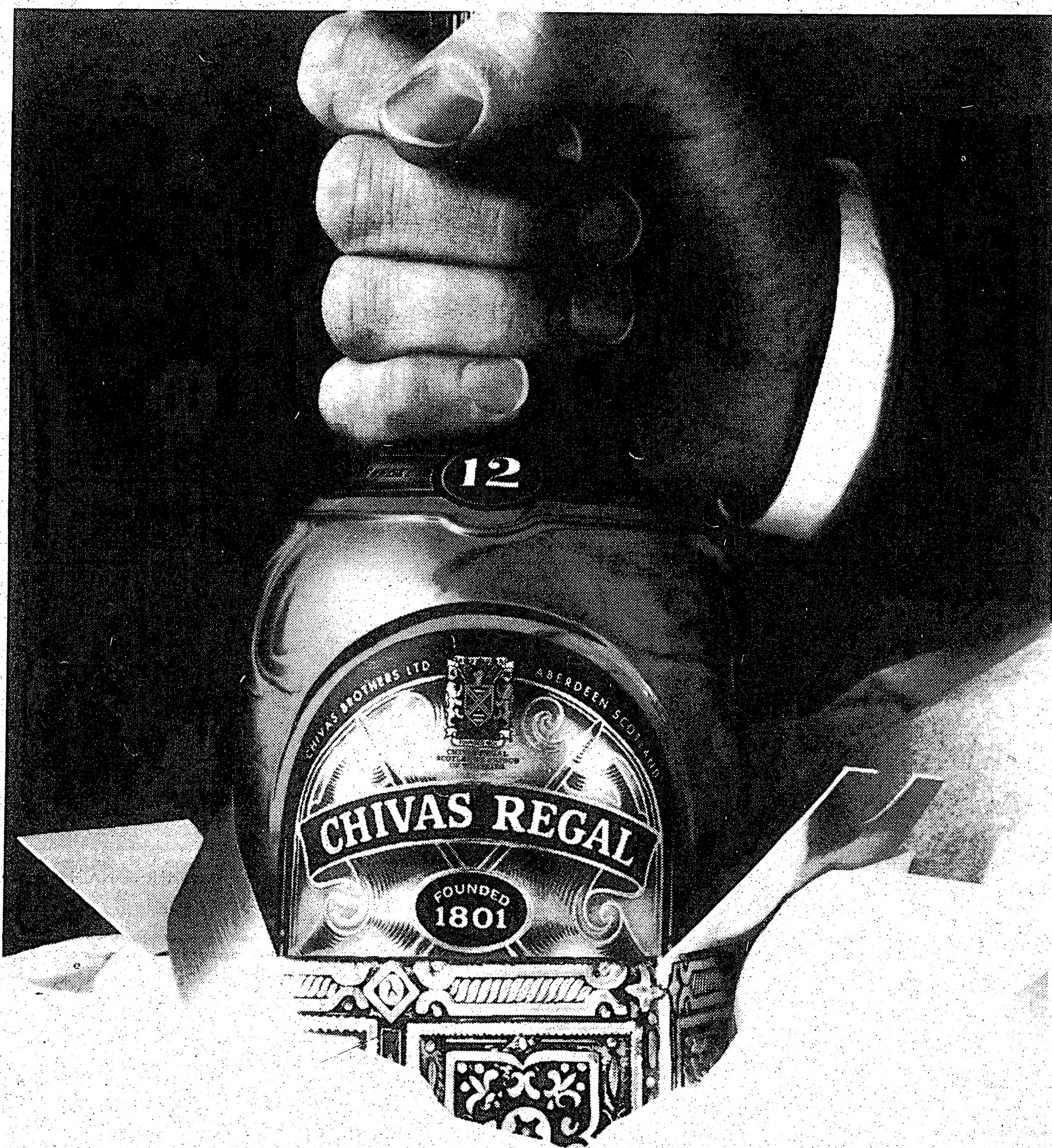
After hearing the Congress presentation, the court turned its attention to eight individuals who have standing at the hearing.

But the first to appear, Helen Smolack, was abruptly cut off by a stern-

faced Judge Robins when she began arguing that teachings in separate schools are discriminatory.

"We are a court of law interested in a legal question. This does not assist us in the disposition of the arguments before us and I ask you not to proceed," said Judge Robins.

Smolack is chairman of the Canadian Holocaust Remembrance Association.



It's better to give than receive.
With certain possible exceptions.

World-National

Series of recent Mideast events ends any thaw in Israel-Egypt relations

By
SHELDON KIRSHNER

After signs of slight thaw, Israel's often cool relationship with Egypt has entered yet another icy phase.

The improvement, which began in the wake of Israel's withdrawal from Lebanon last June, has been set back by a series of recent events, from Israel's air raid on PLO headquarters early in the month, to Egypt's handling of the Achille Lauro hijacking affair.

Egypt suspended talks with Israel over the disputed Taba enclave following news that the Israeli air force had destroyed the PLO's compound near Tunis. Negotiations to solve the problem were well in hand, despite procedural disagreements

between the Israeli and Egyptian governments.

Taba, a sliver of beach property just south of Eilat which was in Egypt's hands before the 1967 Six Day War, is claimed by each country. When the Israelis withdrew from the Sinai Peninsula in 1982, they left Taba for the negotiating table.

Today, the Likud faction in the Israeli coalition government wants to deal with Taba through conciliation, although Israeli Prime Minister Shimon Peres is not convinced that this is the wisest approach. Egypt believes that binding arbitration should be applied to the dispute.

Whatever the differences, Israel and Egypt were holding high-level discussions on Taba when Israeli jets struck at the PLO in retaliation for a skein of terrorist incidents. Furthermore, Egypt's

minister of tourism had just visited Israel.

Describing Israel's action as a criminal act, Egypt suspended the Taba talks.

In a further demonstration of its pique, Egypt's minister of culture announced that Israel would not be allowed to participate at next year's international book fair in Cairo.

He gave no reason, but Israeli diplomats could guess why. Israel was also barred from the fair in 1983 and 1984, in protest for its 1982 invasion of Lebanon.

In general, Egypt has refused to have any meaningful cultural relations with Israel since the 1979 peace treaty.

To complicate matters, a mad Egyptian shot and killed seven Israeli tourists in the Sinai resort of Ras Burka. One of the

victims, Anita Griffel, was a 38-year old ex-Montrealer who held dual Canadian-Israeli citizenship.

The incident, the first of its kind in the Sinai, angered Israel.

First, Egyptian officials, for inexplicable reasons, delayed the evacuation of the wounded. Some might have lived had medical treatment been administered in time.

Feelings of bitterness hardened when President Hosni Muabarak, in a TV interview, appeared to shrug off the killings as a minor incident of no value.

Second, Israel suspects that the killer may have been a soldier rather than a policeman, as claimed by Egypt. The 1979 peace treaty forbids the presence of Egyptian troops in the area of eastern Sinai where the Israelis were felled.

Third, Israel wants to know why the deranged Egyptian was in possession of an automatic rifle when Egyptian security personnel may only carry sidearms in this part of the Sinai, an exquisitely beautiful desert which is popular with Israelis and foreigners.

Israel has demanded a full explanation for these discrepancies.

If the Egyptians do not come up with a good explanation, Israel's relations with Egypt may well further deteriorate.

The Israelis cannot be pleased by Egypt's behavior in the now-concluded Achille Lauro affair.

The Egyptians released the four Palestinian gunmen into the custody of the PLO, despite Israel's claim that the PLO was behind the hijacking of the Italian cruise ship.

Egypt contends that it would not have freed the Palestinians had it known that they killed a 69-year-old American passenger, a Jew. But how does Egypt explain away the fact that the killing had already been reported prior to the Palestinians' release?

It is all very mysterious, but what seems much clearer is that Israel's relations with Egypt have suffered in the process.

The Name Game

There's a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origin over the past few years.

In a series of articles Mr. Catzman reports on his research. If you have any information relating to the origin and meaning of your surname, please pass it along to Fred M. Catzman, c/o The Canadian Jewish News, 562 Eglinton Ave. E., Toronto M4P 1P1.

PEREZ — FARO

Pinto is a small town south of Madrid from which several Sephardic families originated. Some emigrated to Holland and became illustrious jurists under the name of DePinto.

The surname Perez is not a place name, but is derived from Pero (short for Pedro) which is the Spanish word for Peter (rock). It became popular when Christianity enveloped Spain and Saint Peter became a popular hero. The name may have been adopted by Marranos who escaped the Inquisition to Italy and thence to Zamosc in Eastern Poland where the writer Isaac Leib Peretz was born. I surmise that Premier Shimon Peres of Israel is likewise a descendant.

Although Peretz is named in the Bible (a twin son born to Judah by Tamar), it appears to bear no relationship to the surname.

The Iberian peninsula has yielded another surname to an illustrious Canadian. The courtly John Faro of Toronto, a scholarly student of the Bible, gets his name from the City of Faro on the south of the coast of Portugal from which his forebears originate.

KORN

Here is a good example of how Jews adapted names from the Hebrew to the German, especially where local laws forbade the assumption of biblical names. Cohen (priest) was easily converted to Korn, just as today Lipschitz becomes Lipton and Levi becomes Lewis. The name was further disguised by additions like:

Cornfield, Cornblum, Kornberg, Korngut, Kornhaber.

Korn may also have been the surname of a grower or dealer in corn.

Deschenes probe testimony

Kaplan: Vital files missing

[From Canadian Press]
HULL, Que. —

Files containing crucial evidence against suspected Nazi war criminals in Canada disappeared in September and October 1982 and February 1983, former solicitor general Bob Kaplan told the Deschenes Commission last week.

But he apparently did not learn of the disappearance of the files until at least a year later.

In a previously confidential letter tabled before the 1-man commission of Mr. Justice Jules Deschenes, RCMP Commissioner Robert Simmonds advised Kaplan that the loss "is being brought to your attention due to the serious nature of the situation and the ramifications should this matter become public."

Kaplan said he was "absolutely furious" to find that police "had been foiled" by the unexplained destruction.

He told reporters later he was cast into the 1984 election before he had a chance to investigate.

The election was called at the beginning of July 1984.

In another previously secret document made public at the hearing, deputy solicitor general Fred Gibson told Kaplan, after reviewing Simmonds' letter, that he described the event as "disturbing," while noting that Simmonds had not mentioned whether the file destruction "involved a culpable act or was simply a monumental blunder."

"What is clear is that the loss of these records, whose destruction should not have taken place, has seriously impaired the ability of Canadian authorities, notably the RCMP, to investigate and take effective action

against war criminals in Canada," Gibson said.

The RCMP, which had made only limited efforts to track Nazi war criminals, expanded their efforts in 1982 when the federal cabinet decided Nazi war criminals could be extradited.

The RCMP identified a small number of individuals whom they thought the courts might be able to strip of their citizenship for having lied about their wartime activities when they immigrated to Canada.

When they started the investigation, they believed that all original applications for Canadian citizenship had been routinely destroyed after two years in accordance with government policy.

However, they later discovered, to their surprise, that all immigration case files had not been destroyed as ordered by government policy, the letter from Simmonds shows.

Further checks with an archivist revealed there were 206 metres of case records in the basement at the employment and immigration department as of March 1982, the police commissioner explained in his letter to Kaplan.

However, they found that hundreds of thousands of files on immigrants had been destroyed. Only the files of those whose names began with the letter F had been retained for the archives.

Although the destruction of those files hurt the investigation, Kaplan told the commission the RCMP had two solid cases against suspected Nazi war criminals and were working on a third when the 1984 election put the Liberals out of office.

Kaplan declined to say whether he thought the file destruction was part of a conspiracy to protect war

criminals in Canada or simply an attempt to make more room in government offices, but he urged the commission to investigate. The Deschenes Commission was established in February to search for Nazi war criminals in Canada and recommend ways of bringing them to justice.

Montreal law professor Irwin Cotler, who is representing the Canadian Jewish Congress at the hearings, said that the timing of the mysterious and unauthorized file destruction is enough to raise concern.

The files disappeared a few months after the Canadian government began its first and only action against a suspected Nazi war criminal.

Albert Helmut Rauca, a Canadian citizen and Huntsville, Ont. businessman, was arrested June 17, 1982, for extradition to West Germany and his court hearing commenced that fall.

Rauca, who was wanted in West Germany on charges of murdering thousands of Lithuanian Jews during World War II, was extradited the next year and died in a German prison while awaiting trial.

In 1982, the Jewish campaign for the arrest and prosecution of Nazi war criminals reached its peak, Cotler said, and the federal government was finally beginning to respond.

The files were destroyed at a time when the issue of Nazi war criminals in Canada had a high profile because of the Rauca case and because of public concern," added Winnipeg lawyer David Matas, who is representing the League for Human Rights of B'nai B'rith.

Other documents tabled during the public hearing reveal that Kaplan had asked the RCMP to investigate whether the Canadian government had assisted

any Nazi war criminals in settling in Canada after the war.

Commission counsel Yves Fortier advised the commission that the RCMP's response could not be made public. Kaplan later said he was satisfied that Canada did not have a policy of aiding war criminals after 1945.

In a bizarre twist to the Rauca case, Kaplan revealed that the alleged war criminal almost got away because federal departments wouldn't cooperate.

Kaplan said that government officials withheld the documents needed to extradite Rauca to West Germany.

Because the McDonald Commission had, just at that time, uncovered wrongdoing and improper investigations by the RCMP in matters unrelated to the issue of war criminals, officials "in every department were refusing the Mounties anything without legal advice," Kaplan said.

The RCMP had to wait for federal prosecutors to prepare their case against Rauca before arresting him because, under Canadian law, suspects can be detained for only 30 days before extradition proceedings commence.

While the RCMP waited, a Jewish newspaper in New York revealed that the Mounties were about to pounce on Rauca, Kaplan said.

Rauca began packing his bags.

A Toronto radio reporter became aware of the New York article and telephoned Kaplan for confirmation. Kaplan said he persuaded the reporter's employer to hold the item for three days.

He hopped into his car and drove to then external affairs minister Mark MacGuigan's office to get the necessary documentation.

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World-National

DIARY ...of a People

By
DAVID BIRKAN

Rosine Bernard was born in Paris on Oct. 22, 1844, the illegitimate daughter of a lawyer and an impoverished milliner. She went on to become the world's first international superstar, the "divine" Sarah Bernhardt.

Rosine passed a miserable childhood of poverty and neglect. A thin, sickly child, she was handed over to a nurse to be looked after and promptly forgotten by her mother. Until the age of 5, she lived in the slums of Paris — the dark side of the city's better known glitter and brilliance — where she scrubbed floors, ate scraps, and "learned nothing but the unsavory language and manners of the back alley," according to one biography. Living in a small dank room, she pleaded with her visiting aunt for a better home. Refused, she jumped out of a high window and nearly killed herself.

Rosine's demonstration made its point. Several days later, her mother, Judith Van Hard, came to visit her. The youngster, an invalid now, was taken away to convalesce. At the age of 7, she was sent to a boarding school; she could not read or write. From an initial timidity that made fellow pupils consider her retarded, Rosine turned wild, mischievous and spiteful — the bad girl of the school.

With the approval of her father, Edward Bernard, also born Jewish, Rosine was baptized at the age of 10 and sent to a convent in Versailles. Her stormy relationships there were further aggravated by her insistence on continuing to identify herself as a Jew.

Under the threat of being sent back to the slums, Rosine consented to her mother's demand to prepare for a stage career and apply for admission to the Paris Conservatoire, the celebrated French school of dramatic arts. Apparently, she recited no more than two lines of a long rhymed fable when committee head D. Auber stopped her to say she was accepted. She was 15; her fabled "golden voice" scored the first in a long — but broken — line of triumphs that would stretch for 50 years.

Brilliant achievements at school allowed her to be quickly hired by the Comedie Francaise, continental Europe's most prestigious theatre. Her debut at age 18, under the stage name of Sarah Bernhardt, was far from auspicious. Critics booed her portrayal of the title role in Racine's Iphigenie en Aulide; anti-semitism as a factor was suggested by a later commentator. The tempestuous girl, heartbroken, reacted by swallowing poison. For several days, she hovered between life and death.

The stage failure stoked her temper; a long-running argument with a fellow actress that culminated in a fight resulted in Sarah's dismissal from the Comedie. She wandered around Europe between intermittent minor roles.

Four years later, at 22, she returned to the Comedie Francaise, throwing her wild energy and prodigious talent into the rich drama of Racine. Success came quickly, with sensational performances in the plays *Andromaque* (1873), *Phedre* (1874), and *Hernant* (1877) netting her an exuberant national following. Theatregoers raved at her talents, high society courted her, and scrubwomen doted on one of their own.

By 25, she was regarded as the world's greatest actress.

Long-festering conflicts with Comedie management led her to resign, a move that electrified France. Attention redoubled to the inseparable unity of the tragedienne's personal life, career and stage roles.

She embarked on tours abroad to overflowing houses and standing ovations and returned to similar reactions from the national audience that missed her desperately. She toured Germany, Russia, Latin America and Australia, and visited the U.S. nine times. As her trademark, she adopted the role of the tragic courtesan dramatized from Alexander Dumas Jr.'s *Lady of the Camellias*.

She died at 79, while making a film.

Loyal supporter of AL east champs

Bronfman hit by Blue Jay fever

By
PAUL LUNGEN

TORONTO —

If you can still find a seat on the Blue Jays bandwagon, hang on to it — they're going at a premium these days.

Ever since Toronto's boys of summer grabbed

first place in the American League East in May, pennant fever has been building steadily. More and more people who don't know the difference between an offspeed pitch and a sales pitch are turning into Jays supporters.

One noteworthy fan who was "loyal" to the Jays

even before there was an official bandwagon to jump onto has a unique connection to the team.

But, the complicated world of corporate ownership being what it is, Edward Bronfman's nexus to the Jays organization is closer in his heart than in the corporate records his lawyers have to keep.

Edward Bronfman and his brother Peter own a company which controls a second company which owns a chunk of a third company which owns the Blue Jays — simple, right?

But Bronfman doesn't let that convoluted corporate chain cloud the issue.

"I'm a baseball fan," he states flatly.

And he was a Jays fan even before the bandwagon started rolling. It's just that, unlike everyone else, he has a special interest in the team.

When Brascan bought into Labatts, which owns about 45% of the Jays, Bronfman went from being merely Joe Fan to Joe "I own the team" Fan.

(Brascan is controlled by Edper, the Bronfmans' holding company, and Bronfman indicates the purchase of Labatts by Brascan was strictly a business deal, unconnected with any personal desire to own a baseball franchise.)

Still, Bronfman's "pulse rate" was zooming as the Jays fought off the Yankees for first place in the



Edward Bronfman

American League's East Division.

Speaking to The CJN prior to the final 3-game series with the Yankees, Bronfman displayed all the symptoms of a diehard fan.

"I'm biting my nails," he said with more than a trace of excitement in his voice. "It's (the clinching win) got to be tonight, or I'll go crazy."

Well, with the Jays clinching win the next day, Bronfman no doubt retained his inner balance. But like any fan, that balance will no doubt be tested to the max as the Jays advance in the playoffs and the World Series draws closer.

(Because of The CJN's early deadlines, this edition of the paper went to press in the middle of the Kansas City series.)

Clearly, Bronfman's nervousness indicates he's given himself over wholeheartedly to the

baseball club. Despite that, he admits more than a niggling feeling of loyalty to the Los Angeles Dodgers — they were the favorite team of his youth when they played in Brooklyn.

Other sources indicate Bronfman can't ignore his Montreal roots when it comes to baseball — he's still got a warm spot in his heart for the Expos, partly owned by his cousin Charles Bronfman.

Edward denies any feeling of rivalry with his relative over their respective ballclubs.

Edward traces his passion for baseball to the days when the Montreal Royals played in the International League. They were the Dodgers' farm team back then.

"I used to go to the east end with a baseball mitt, hoping to get a hit," he recalled fondly.

Some of those hits may've been served up by Tommy Lasorda, today the Dodgers' manager, but in those days, a Dodgers pitcher.

And he notes it was with the Dodgers that Jackie Robinson — the first Black ballplayer in the majors — broke into the league.

If the Jays stumble and fall (kainahorah), it'll be Lasorda and the Dodgers that Bronfman would favor.

But he, like millions of Canadians riding the bandwagon, are hoping that unhappy event doesn't come to pass.

Ethiopian Jews to receive Sieff award

By
SHEILA DROPKIN

TORONTO —

The 1985 Rebecca Sieff Award will be presented by Canadian Hadassah-WIZO to the Jews of Ethiopia, both those who have escaped to Israel and those still awaiting freedom, the organization has announced.

Ettie Hollander, an Ethiopian Jew who has been living in Israel for 15 years, will attend the organization's biennial convention in Winnipeg Nov. 17-20, to accept the award on behalf of her fellow countrymen and women.

The award was established by World WIZO in memory of its founder, the late Rebecca Sieff, to honor those individuals who have made significant contributions to the welfare and well-being of Israel.

It consists of a scholarship given in the recipient's name to a worthy student at the Canadian Hadassah-WIZO Agricultural Secondary High School and Village at Nahalal, Israel.

Previous honorees have included Zubin Mehta, world renowned musician and conductor; Jerusalem Mayor Teddy Kollek; Nazi hunter Beate Klarsfeld; Samuel Bronfman, the late Canadian philanthropist and Nava Kaplan on behalf of the Women of Israel who stood fast with the defenders of the state during the Yom Kippur War.

"It is only fitting that the Ethiopian Jews be recognized in this manner," said Cecily Peters, national president of Canadian Hadassah-WIZO in an-

nouncing the award, "not only for the fact that they have remained committed and dedicated Jews despite their hundreds of years of isolation, deprivation and harassment, but also for the pride and esteem which their rescue has brought to the people of Israel."

"Judging by those Ethiopians who had settled in Israel previously, we are certain that these new immigrants will ultimately make many valuable contributions to the country. We of Canadian Hadassah-WIZO are very proud of them and of their rescuers."

Ettie Hollander, a slight mother of two is married to a Polish Jew. She arrived in Israel at the age of 19 and now lives with her family in Herzlia. She was the sole Ethiopian Jew in the Israeli delegation to the recent United Nations Women's Conference in Nairobi. This was her first return to Africa since her emigration and she received a less than warm welcome.

During a workshop on the situation of refugee women and children, which had been organized by Palestinian women, Hollander was pushed and shoved by some Arab delegates and was saved from harm by the presence of an Israeli security officer.

"For me, the hate there is not something new," she said later. "I grew up with it in Gondar, where I was the only Jew in my class at school. There, everyone knew I was Jewish — and I was not afraid to say I was proud of it."

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Sharon wins award from court

TEL AVIV (JTA) —

The Tel Aviv district court, opening the Israel edition of Ariel Sharon's libel suit against Time Magazine, has accepted the findings of the New York jury that the magazine defamed the former defence minister and falsely reported that he had discussed taking

revenge on innocent civilians in Lebanon.

Judge Eliahu Vinogradov issued an interim order last week awarding Sharon 3 million shekels (equivalent to \$2,000 at the present rate of exchange) for trial costs.

The court must decide at future hearings whether Time's defamation had also constituted libel, for which

Sharon is claiming 10 million shekels, to be paid at the February, 1983 rate (the date of the article in question) which then amounted to \$250,000.

Sharon lost his case in New York, in which he had sought damages of \$50 million, because he failed to prove that Time had acted with malice.

The Israeli law on libel

differs from that in the U.S. In Israel, the law does not require proof of malice.

But the magazine's Israeli attorney, Israel Leshem, said Time may seek a precedent-setting decision redefining Israel's libel law that would force Sharon to prove in the Israeli court malice as required in American law.

Editorial

It's about time

At last . . . the world may finally be taking the matter of terrorism seriously.

First, the United Nations Security Council has unanimously condemned "the unjustifiable and criminal" hijacking of the Italian cruise ship Achille Lauro by Palestinian terrorists. And for the first time in its 40-year history the Security Council also condemned "terrorism in all its forms, wherever and by whomever committed."

Then, as a logical follow-up, U.S. warplanes, acting on orders from President Reagan, forced an Egyptian jet carrying the four Palestinians who hijacked the ship and killed an American Jewish passenger to land at a NATO base in Sicily where police seized the pirates for prosecution.

All of this, of course, came after Israel so meticulously destroyed PLO headquarters in Tunisia in retaliation for acts of terror.

It's a sad situation when countries have to reach far beyond their borders to apprehend criminals who have done damage to these countries. In a perfect world, the countries in which a crime is committed or where a criminal comes from, would take the necessary action. But we live in a world whose governments are either too terrified to act against Arab terrorism, or who couldn't care less because it's "only Jews" who are the victims.

Israel has set the pace for reaching out. Now the U.S. has followed suit. Perhaps the United Nations, which has given legitimacy in the past to terrorist groups, will now realize the error of its ways and follow up its Security Council resolution by endorsing a policy of seeking out and destroying terrorism "wherever and by whomever committed."

One positive step the UN can take is to refuse to allow Yasser Arafat to attend the upcoming 40th anniversary session of the General Assembly. The proposal to invite Arafat was made in a resolution sponsored by India, Iraq, Kuwait, Nigeria, Senegal and Yemen. We hope that even if the resolution is passed (a vote was due on Oct. 11) that the U.S. (and maybe Canada?) will find a way to prevent the chief terrorist from attending.

Meanwhile, Israel has indicated that it intends to protect and avenge not only Israelis but Jews everywhere. Commenting on the hijacking of the ship and the murder of a Jewish passenger, Prime Minister Shimon Peres said: "The Jewish people have a state and that state has the means to protect the lives of innocent people and we will do this."

Let the rest of the civilized world follow this path and maybe terrorism will be rooted out eventually.

Dangerous rantings

Louis Farrakhan, leader of the Nation of Islam, is not without laudable ideas. In common with past American Black leaders like George Washington Carver and Martin Luther King Jr., Farrakhan argues that Blacks must raise themselves from the depressing slough of poverty and learn entrepreneurial skills so that they can achieve self-respect, ethnic pride and economic clout. What person in his right mind can oppose such worthy objectives?

But Farrakhan's otherwise sensible views are marred by his philosophy that Blacks should segregate themselves from white America and by his tendency to defame Jews and Judaism.

Farrakhan, a proud and intelligent man, plays into the hands of homegrown white racists when he advocates a form of apartheid for his fellow Blacks. The long history of Black struggle for equality in America is, to some extent, put into jeopardy by his adamant insistence that Blacks should live in what amounts to self-imposed ghettos.

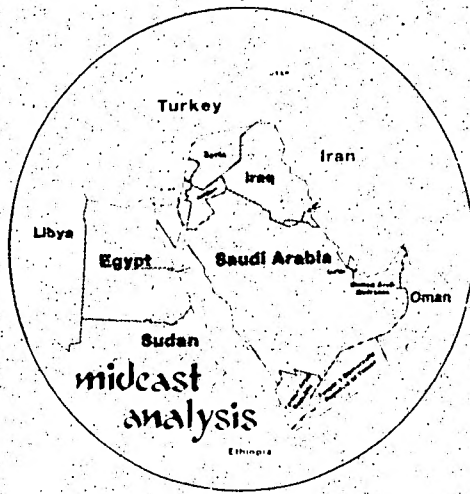
Worrisome as well is Farrakhan's descent into sheer, unadulterated racism. By casting dark aspersions on Jews, their religion, their place in American society and their attachment to Israel, Farrakhan sows hatred and undermines the already battered relationship between Jews and Blacks.

No rationalizations on his part or that of his followers can justify the inflammable remarks attributed to him. And, lest we forget, how does Farrakhan explain his organization's acceptance of a recent \$100 contribution from a well-known Californian white racist?

Louis Farrakhan has gone astray. It is time for him to pause and reconsider the damage he has done to interracial relations in the U.S. He should jettison his dangerous rantings now.

Arms sales, meeting with PLO members

Israeli-British relations suffer



By
SHELDON KIRSHNER

Israel's mercurial relationship with Britain has taken a turn for the worse following Prime Minister Margaret Thatcher's recent decision to sell Saudi Arabia and Jordan \$4.8 billion worth of military equipment and her announcement that two members of the PLO would be received in London shortly.

Angered by these moves, the Israeli government is also upset by Britain's persistent refusal to permit the sale of North Sea oil to Israel.

The deterioration, which coincides with news that Anglo-Israel trade has reached record levels, comes on the heels of a brief period of calm in their relations.

In June of this year, Israeli Foreign Minister Yitzhak Shamir paid an official visit to Britain, and it was marked by friendship despite basic political differences between the two sides.

Several months earlier, Sir Geoffrey Howe, the British foreign minister, held talks in Israel; and his trip took place in an atmosphere of cordiality as well.

In the view of observers, their respective visits tended to close a rather testy chapter in Anglo-Israel relations opened as a result of Israeli arms sales to Argentina (Britain's foe in the South Atlantic) and Israel's 1982 invasion of Lebanon.

The use of Israeli weaponry, particularly reconditioned Skyhawk jets, by Argentina in its war against Britain over the Falkland Islands was bitterly noted by Whitehall and the British press. And Israel's land, air and sea operation in Lebanon, which occurred just as the Falklands conflict wound down, worsened the political ambience in London and Jerusalem.

Sir Francis Pym, Howe's predecessor, subsequently raised the ante by delivering a speech which rankled the Israelis. Israel claimed that Pym, who had given his blessings to a meeting between a senior British diplomat and a top-ranking PLO official, had implied that Israel was effectively responsible for the diplomatic impasse in the Middle East.

By way of reaction, the Israelis summoned Britain's ambassador in Tel Aviv to the foreign ministry in Jerusalem and rebuked him.

The resultant acrimony, which recalled Britain's tense relations with Israel after its declaration of statehood, was recreated last month when Prime Minister Thatcher went to Jordan and Egypt.



British Foreign Minister Sir Geoffrey Howe (left) during his visit to Israel last November. Israel Foreign Minister Yitzhak Shamir and his wife look on. [IPPA photo]

Thatcher, a member of a parliamentary Anglo-Israel friendship society, infuriated Israel by agreeing to major arms deals with Saudi Arabia and Jordan, both of which are technically in a state of war with Israel, and by inviting representatives of the PLO, which formally does not recognize Israel's existence, to London.

Acting on Yitzhak Shamir's behalf, Minister-Without-Portfolio Moshe Arens called in Britain's envoy to Israel and reprimanded him for what he described as "radical deviations" in British Middle East policy.

In point of fact, Britain did not radically depart from its traditional policy regarding arms sales and contacts with the PLO. Although the twin developments shocked Israel, the Israelis have not been oblivious to Britain's habit of playing the role of arms dealer while maintaining unofficial ties with the PLO.

Britain, one of the world's great arms merchants, has long had a military supply relationship with Arab countries like Jordan and Saudi Arabia. Jordan's British-trained Arab Legion is equipped with Centurion tanks, and Saudi Arabia has British-manufactured Lightning jets.

Politically, Britain subscribes to the European Economic Community's unamended 1980 Venice Declaration, which calls for Palestinian self-determination and the PLO's "association with" Middle Eastern peace talks.

Despite these bald facts, Israel fears that the latest signs of pro-Arab fervor in London will have a deeply negative effect on the military balance of power in the region and legitimize PLO efforts to gain Western recognition.

According to memorandums of understanding signed by Britain, Jordan, and Saudi Arabia, the Jordanians will receive military vehicles, patrol boats, radar, radio communication equipment and tank shells worth some \$500 million, while the Saudis will get 72 Tornado fighters, 30 PC-9 defence planes and 30 Hawk trainers valued at \$4.3 billion.

Jointly built by Britain, West Germany and Italy, but marketed by British Aerospace, the Tornado is a ground attack aircraft with a range of some 800 miles. The Tornado will replace the Lightning and reportedly will be stationed in Tabak, only 100 miles from the Israeli port of Eilat.

Saudi Arabia chose to purchase the Tornado after concluding it would not be able to buy 40 to 48 additional American F-15s because of Israeli and U.S. Congressional pressure. But with the Tornados in their possession, the Saudis will have an even more formidable air force than they have at present.

Saudi Arabian air power, though yet to be tested in actual combat conditions, will therefore be a source of anxiety to Israel.

The Saudis' acquisition of Tornados is all the more galling to the Israelis because of Britain's arms embargo against Israel after its 1982 thrust into Lebanon. And Israel notes that Jordan

has just been promised U.S. jets and missiles with a market value of \$1.9 billion.

From Israel's view, an already bad situation is compounded by Margaret Thatcher's invitation to PLO executive members Mohammed Milhem and Eliya Khoury, whom she refers to as "men of peace," to meet with British officials as part of a joint Jordanian-Palestinian delegation.

Yitzhak Shamir has denounced the invitation as "a disservice to peace prospects," but Britain is not likely to be swayed by his polemics.

When Shamir visited London last June, his hosts tried to convince him to adopt a positive attitude toward the Feb. 11 accord signed by King Hussein of Jordan and Yasser Arafat of the PLO. The Israelis look upon it negatively because it requires them to withdraw from the occupied territories and to accept a Palestinian state partly under the aegis of the PLO.

Thatcher, in inviting the PLO to discuss peace prospects, said the invitation in no way meant that Britain recognized that Palestinian umbrella organization. True or not, Britain has flirted with the PLO.

In April of 1983, the British minister of state for foreign affairs, Douglas Hurd, had a meeting in Tunis with Farouk Kaddoumi, the head of the PLO's political department. Israel was dismayed, but Britain remained steadfast. A few months later, Richard Luce, a leading British diplomat, enunciated the cardinal principles of British policy vis-a-vis the Middle East: Israel's right to live within secure and recognized boundaries in return for its withdrawal from the occupied areas and acquiescence to "the rights and aspirations" of the Palestinians.

During the course of his trip to Israel last November, Sir Geoffrey Howe repeated these statements, and called on Israel to freeze the construction of West Bank settlements so as "to make it plain to all that (it) has no intention of preempting the outcome of negotiations."

In British political circles, these premises are generally accepted. Neil Kinnock, the new leader of the opposition Labor Party, has said that the PLO, "as a representative movement of the Palestinian people," must be involved in the peace process.

Meanwhile, Britain's refusal to sell Israel North Sea oil has the effect of further roiling the waters. In a recent hearing of the case at the European Court in Luxembourg, Britain contended there was nothing illegal in its position. Britain imposed the ban in 1979, during the second world oil shortage following the Islamic revolution in Iran. Today, the oil market is glutted. Yet Britain, perhaps out of sensitivity to adverse Arab reaction, refuses to change its policy.

Ironically, and in spite of Britain's reluctance to pass legislation to combat the effects of the Arab commercial boycott against Israel, 2-way trade between Britain and Israel has never been better.

Such are the ironies of international relations.

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Indomitable woman more than France's best-loved actress

Simone Signoret fought Jews' battles unflinchingly

By
FRANK RASKY

Simone Signoret, the Academy Award-winning, French-Jewish actress, once told a photographer to please refrain from touching up her wrinkles.

"It has taken me so many years," she said, "to earn those badges of character."

A passionate, provocative and always gutsy battler for human rights, she died recently of cancer at the age of 64 after having won many such badges.

Though born the daughter of a French assimilated Jewish father and an agnostic Roman Catholic mother, she always spoke of herself as Jewish.

She fought unflinchingly all the battles of the Jewish people, from equal rights for Soviet Jews to Israel's right to survive.

She was probably best known in North America for her Oscar-winning role as Alice, the ripely sensuous seductress of young Laurence Harvey in *Room At The Top*, which she portrayed at the age of 38.

But Jewish audiences around the world remembered her best as *Madame Rosa*, the aged Jewish-madame who took care of prostitutes' unwanted children. The compassionate, bittersweet film by Moshe Mizrahi won an Academy Award as the best foreign film of 1977, when Signoret was a mountainously frumpy 56 and at the peak of her acting powers.

A year later, literary critics were amazed by the wit, intelligence and tough candor she displayed in her bestselling autobiography, *Nostalgia Isn't What It Used To Be*.

This year she outbattled her growing blindness to publish her first novel, *Adieu Valodia*. It was hailed as a powerful narrative about the fight for survival of Jewish immigrants from the pogroms of Eastern Europe who escaped to France in the 1920s.

A scrappy survivor herself, she was born Simone Kaminker on March 21, 1921, in Wiesbaden, Germany, where her father was serving as an officer with the French occupation army following World War I.

When the Nazis occupied France during World War II, she didn't hesitate to assume her mother's maiden name, Signoret, to avoid deportation to Hitler's death camps.

Her father, a peacetime adman for the romantically named Paris advertising agency, La Maison Damour, escaped to London, where he joined the Free French army of General Charles De Gaulle.

Teenaged Simone gritted her teeth and supported her mother and two young brothers by working as a secretary, at 1,400 francs a month, for the collaborationist newspaper, *Le Nouveau Temps*.

She acquired her leftwing political awareness from her feisty mother, who refused to buy a "fascist" Japanese toothbrush, and seemed more "Jewish-minded" than her father.

In her autobiography, she recalls having her first "visceral Judaic reaction" as a girl when Leon Blum's election to the French presidency was headlined in a Parisian newspaper: "France Under the Heel of the Jew."

Her commitment to leftwing causes strengthened when she became first a groupie and then the lifelong mate for 36 years of Yves Montand, the similarly radically inclined cabaret singer and actor in such films as *The Wages Of Fear*.

"New love has to be very strong to take off in that curious two-seater plane called a new couple," she was to recall. "But we did it, against all odds."

Later, she wrote of their domestic turmoils: "We've squabbled a lot — thank goodness, or it would be tragic. It would indicate that we no longer talk."

"He's lived beside me while I aged, and I've lived beside him while he matured. That's one of the differences between men and women. Things may change, but we'll go on squabbling — and loving."

Their most widely publicized squabble, according to the newspaper gossip writers anyway, occurred in 1959, when Montand allegedly had an affair with Marilyn Monroe during production of the film comedy, *Let's Make Love*.

In her memoirs, Signoret mocks the stereotype of herself as the wife stoically suffering the onslaughts of a sexpot husband-snatcher. Instead, she paints an oddly touching picture of herself and the insecure Marilyn cooking up spaghetti dinners in the bungalow they shared with their respective husbands, Montand and Arthur Miller.

"Without makeup or false eyelashes, her feet bare, she looked like the most beautiful peasant girl imaginable from the Ile-de-France," Signoret remembered with admiration.

But Monroe, burdened with a giant-size inferiority complex, was painfully aware of her

deficiencies. "Look, they all think I've got beautiful long legs," fretted the frightened glamor girl. "I have knobby knees and my legs are too short."

Signoret was likewise revealing about the much-publicized visit she and Montand made to the Soviet bloc countries in the postwar period as liberal-minded supporters of the French Communist Party.

"We never joined the party," she wrote. "We were fiancées, but never brides."

She was disillusioned when meeting Nikita Khrushchev and the entire politburo at a private 3-hour supper. The dictator struck her as a brutal clown.

Asked by Montand why Soviet tanks were then invading Budapest, Khrushchev replied in robot fashion: "Because the Hungarians called us for help. They want to be protected against Hungarian fascism and the agents of imperialism."

She was also disenchanted when they were invited to dine at the sumptuous mansion near Moscow of the famous Russian propagandist-journalist, Ilya Ehrenburg.

"I've always fallen on my feet, sometimes even on my hands," he confided with unblushing cynicism. "We Soviet writers are alive today only because we're the greatest acrobats in the world. All of us... except Pasternak."

Earlier this year, Signoret narrated a TV documentary titled *The Manuchian Affair*, which accused the French Communist Party of having "sold out" Jewish resistance fighters to the Germans during the Nazi occupation of France.

An ardent supporter of Israel, she was active on its behalf on the eve of the Six Day War

and was close to many Israeli leaders.

Prime Minister Shimon Peres chose to spend a private evening at her home near Paris during his 3-day official visit to France last December.

In her memoirs, she depicts with wry amusement how she and Montand lunched in 1959 with Prime Minister David Ben Gurion and his wife Paula in Tel Aviv.

"Madame Ben Gurion was the most perfect example I've ever encountered of what is affectionately known as the Yiddishe mama," she wrote. "She had seen and heard Montand sing the evening before, and even though he isn't a bit Jewish, she had liked him enormously."

"As for me... she hesitated. My half-Jewish condition was distinctly not in my favor. After all, if my mother wasn't Jewish... who's to say if my father was really my father?"

"But she didn't say that. With a superb Russian-Polish accent, she asked in English, 'And you, what kind of an actress are you? A good one or a bad one?'"

"I was working out an answer which would be both earthy, French and Talmudic, when Ben Gurion, running both hands through the hair at the sides of his head, said, 'Mama, Mama, please. I'm sure she is verry good actress.'"

"And how do you know?" she answered.

The fans who flocked to her funeral at the Père Lachaise Cemetery in Paris mourned the passing of an indomitable woman who was more than France's best-loved actress.

President Francois Mitterand lamented in a cable to Montand: "For more than 40 years, she spoke to the hearts of the French people."



Simone Signoret as Oscar-winning star of *Room At The Top*. [Camera Press photo]

French Culture Minister Jack Lang said: "The departure of Madame Rosa is a black Monday for the French cinema... In the cinema, as in the real world, Simone Signoret fought as an avant garde militant, totally supporting the rights of man under all regimes and across all horizons."

Inciting violence excluded

Arabs enjoy freedom of press

By
CARL ALPERT

JERUSALEM —

In what country does the Arab press enjoy the greatest freedom of expression — free to criticize the government and to advocate political views at variance with those held by the ruling administration? The answer is, in Israel, including Judea and Samaria administered by Israel.

It was not always thus for editors and publishers in the West Bank. Prior to 1967, Arab papers issued in East Jerusalem under Jordanian rule had to toe the line dictated by Amman. If the Jordanian authorities did not like what they wrote, editors could go to jail. Today they can — and do — freely criticize Israel's policies, and they can even demand an independent state of their own. However, they may not incite to violence, and what they report about events in Judea, Samaria and Gaza may not be inflammatory to the point of fomenting disturbances.

Paraphrasing, it is not out of place to record here that the various Arab universities which today flourish in the occupied areas, were all created after the Israelis came. Previously, Jordan permitted no institutions of higher learning to be established.

This remarkable freedom of the press, unique in the entire Arab world, is being fully exploited by Arab leadership. There are today six dailies, six weeklies, seven monthlies and two quarterlies which serve up to their Arab readers a mixed journalistic fare.

On one subject there is near unanimity among them — their opinion of the Israel government, but there the similarity ends, for they represent points of view that are so widely divergent that they frequently clash among themselves.

The Arab reader can take his choice of a pro-Arafat paper, or an anti-Arafat one; a pro-Jordan periodical or a pro-Libyan; or one which follows the Communist line... whatever that happens to be at any given moment. All are highly partisan on behalf of their particular programs. There are those who favor a political settlement with Israel, on "favorable terms," of course, and those who oppose any agreement whatever. In the case of the latter, the inference is that the State of Israel will somehow or other disappear, though they do not court censorship by suggesting how that may happen.

What constitutes incitement, and how far can the editor go in stirring up opposition to Israel? Very simply! He carefully reads the Hebrew press in Israel, especially that which is in any way critical of the government, translates choice items into Arabic, and affords them prominent display, with full credit to the source. A few critical paragraphs in a left-wing Hebrew paper sound quite different when emblazoned in Arabic

headlines, with considerable inference and innuendo. After all, the Jews published this themselves! The result stretches freedom of the press beyond anything that might have been contemplated in a nation which is de facto at war with omnipresent enemies.

The more moderate of the Arab papers provide full publicity to expression of dovish views from groups like Peace Now, which are prepared to make great compromise for the sake of peace. The inference is that Israelis are ready for far-reaching appeasement, but are prevented from acting on these views by a few wicked leaders.

Most widely circulated of the papers is Al-Kuds (the Arabic name for Jerusalem), which follows a pro-Jordan line. It carries advertisements from Jordan hotels and banks, as well as from Israel firms which sell to Arabs. Al-Fajr (The Dawn), one of the more virulent papers, publishes an English weekly which we read with interest, if not with approval.

At one time an Arab daily, Al-Anba (News) was published by the Prime Minister's office, but it failed to gain any substantial readership. The Histadrut and the left-wing Mapam also tried magazines in Arabic, but both were discontinued.

Mexico earthquake destroyed up to 500 Jewish businesses

NEW YORK —

In one of the first eyewitness reports made on the condition of the Mexican Jewish community since the earthquake, two American Jewish Committee representatives who just returned from Mexico City disclosed that as many as 500 Jewish-owned businesses in the Zona Rosa were severely damaged or destroyed.

Arthur Berner, president of the Houston chapter of the American Jewish Committee, and Dr. Robert Zurawin, a Spanish-speaking physician practicing in Houston, left for Mexico City on the eve of Yom Kippur and spent two days meeting with Jewish leaders and assessing the condition of the community. In a report submitted to AJC's international relations department, at whose initiative they undertook the fact-finding mission, Berner and Zurawin declared that while the Jewish residential areas remained largely intact with only scattered damage, the business areas where mainly Jewish clothing and textile merchants were concentrated was badly hit.

They also reported that two Jewish couples were killed in the earthquake and that two

Major Egyptian dailies are free to circulate in Israel, even those which follow an anti-Israel line, but the Arabs here prefer the local product, with its reporting of local news.

It would appear that none of the Arabic periodicals is self-supporting. Almost all are financed from outside, and while some of the sources of funding are not known, there is little doubt that the political views expressed in both the news and editorial columns reflect the opinions of those who provide the backing.

Another source of advertising income is the official announcements of the government. For a while the Arabs refused to print these ads, lest by so doing they would appear to be recognizing the "legality" of the Israel government. The authorities made it clear that according to the law these announcements had to appear in every paper, and so, in effect, the government insisted that the papers had to accept this advertising revenue.

This information with regard to the Arab press in Israel is based in major part on a feature story by Atallah Mansour in the July issue of Israel Scene, a monthly published by the World Zionist Organization, and now enjoying the lively and imaginative editing of Asher Weill.

women died of heart attacks.

The offices of several Jewish organizations located in the Kehila Ashkenazi at Acapulco No. 70 in Mexico City were damaged, but no other Jewish religious or communal institutions reportedly were affected.

Immediately after the earthquake, David Harris, deputy director of the AJC's international relations department, was in continuous contact with a ham radio operator in New Jersey who maintained regular communication with a ham radio operator in Mexico City. Messages about medical needs and supplies, as well as information about the condition of families, was relayed by AJC to the American Jewish Joint Distribution Committee (JDC), other Jewish agencies, and scores of private families who had no other sources for communication with the afflicted areas.

The AJC mission also reported that the Mexican Jewish community has opened three shelters for homeless people and a medical centre at the Centro Deportivo Israelita (CDD), the Jewish Sports Centre.

There are some 45,000 Jews in Mexico, 96% of whom live in Mexico City.

Opinion

Israel's economic woes affect institution

Yad Vashem forced to launch fund raising drive

By
SHELDON KIRSHNER

TORONTO —

The economic crisis in Israel, having affected just about every sector of Israeli society, also has had an adverse impact on one of Israel's best-known institutions.

Yad Vashem, the Martyrs' and Heroes' Remembrance Authority in Jerusalem, has been forced to cut its budget by several percentage points and thereby delay implementation of a number of projects, said its chairman, Yitzhak Arad, in an interview the other day.

Arad, a Holocaust survivor and ex-brigadier general in the Israeli army, reported that Yad Vashem, for the first time in its history, has launched a fund raising drive to make ends meet. Here to open Toronto's Holocaust Education and Memorial Centre, he disclosed that an International Society of Yad Vashem has been formed for expressly this purpose.

"We need about \$12 million for the next five years," he said. "We have a right to ask Jewish communities in the Diaspora to be our partners. We have an obligation to the victims of the Holocaust. It's not a question of philanthropy."

Chairman of Yad Vashem since 1972, Arad said he was at first reluctant to solicit overseas aid. But when he realized that the financially-strapped Israeli government would cut his budget, he knew he had to act.

Funds raised abroad, he explained, will be used primarily in the restoration of important original documents (Yad Vashem has hundreds of thousands in its archives) and in the building of a memorial in honor of the 5,000 European Jewish communities wiped out by the Nazis during World War II.

An administrator, as well as a scholar of the Holocaust, Arad has greatly expanded the scope of Yad Vashem since he was appointed its chief executive officer 13 years ago.

The task of Yad Vashem, in official parlance, is "to gather in material regarding all those Jewish people who laid down their lives, who fought and rebelled against the Nazi enemy and their collaborators, and to perpetuate their memory and that of the communities, organizations, and institutions which were destroyed because they were Jewish."

In addition to keeping faith with this dictum, Arad has turned Yad Vashem into a world educational centre designed to shed light on darker corners of the Holocaust.

Yad Vashem now offers a variety of courses and seminars for students, both from Israel and abroad. Israeli soldiers and teachers. Its annual 3-week seminar on how to teach the Holocaust, designed for high school and university teachers, is conducted in Hebrew, English, French and Spanish.

Estimating that 10% to 15% of the student body consists of non-Jews, starting with priests and nuns, Arad said that the Holocaust presents certain problems for a teacher, whether Jewish or not.

How, for example, should a teacher portray a sensitive topic like the controversial role of the Jewish leadership? Some historians contend that members of the so-called Judenrat, or Jewish community councils, effectively helped the Nazis. But others disagree with that view.

Yad Vashem has always been a publisher of books and pamphlets, but under Arad's stewardship the pace has been stepped up. Yad Vashem, which attracted nearly one million visitors last year, has been publishing eight to 12 titles annually for the past few years. The books, mainly in Hebrew, English and Spanish, include anthologies of prose, poetry and documentation.

In what is probably its biggest project to date, Yad Vashem is supervising the writing of a 24-volume history of the Holocaust, in Hebrew and English, by some of the world's leading authorities. Arad said the first three volumes should be in book stores by 1988.

Yad Vashem is also preparing audio-visual programs on topics ranging from the Jewish world before 1939 to the Jewish response to the Holocaust. But due to a scarcity of film footage and still photographs, the task confronting Yad Vashem is all the harder.

Two years ago, Yad Vashem began to computerize its archives, which contain 50 million documents, the majority in microfilm form. "It's very hard work," sighed Arad, who has written three books on the Holocaust.

Thanks to a series of cooperative agreements with Poland, Hungary and Romania, Yad Vashem is able to obtain documents relating to every aspect of the Holocaust. More than a few of these documents are in poor condition and thus Yad Vashem is in a race with time to get to them before they disintegrate.

Arad, fresh from his second trip to Poland in two years, complimented the Polish govern-



Yitzhak Arad, chairman of Yad Vashem.

ment for being so forthcoming. However, he noted that the Soviet Union, East Germany and Czechoslovakia "are closed to us." As he put it: "All our attempts to open a non-political relationship with them have failed."

Asked to explain, Arad cited two reasons: hostility to Israel and a conservative approach to open archives.

Despite this, Yad Vashem remains such a treasure trove of documentation that researchers are continually attracted to its portals. Investigators looking for incriminating evidence to convict war criminals are frequent visitors, as are scholars bent on finishing their books. Yad Vashem's library, stocked with 100,000 volumes, is without a peer in terms of its size and magnitude.

As Arad points out, Canadians who've visited Yad Vashem in the past few months will have noticed its new memorial for the one million Jewish soldiers and partisans who fought against

the Nazis in World War II. And, should they have toured the premises in the last three years, they no doubt would have seen the art museum in the new wing, which contains 2,000 original paintings, the largest collection of its kind in the world.

Not content with resting on his achievements, Arad, a grandfather of four, is currently presiding over the construction of a children's memorial. It was planned by Moshe Safdie, the Israeli-Canadian architect who conceived Expo 67's futuristic Habitat project.

Arad, who was born in the Lithuanian town of Seivintinay in 1926, is eminently qualified to run Yad Vashem, given his personal and academic experiences.

With the exception of his sister, Rachel, also a resident of Israel, Arad's entire family perished in the Holocaust. "I miraculously escaped extermination," he said.

In 1942, he went into hiding as a partisan,

and in the following year he linked up with Russian partisans in the deep forests of White Russia, participating in the blowing up of 16 German military trains.

Toward the end of the war, Arad fought against Lithuanian fascists within the framework of the Red Army. Long a Zionist, he reached Palestine on an "illegal" ship in December of 1945. Joining the Palmach, he became a pilot in the fledgling Jewish air force. Among other things, Arad's platoon was assigned to photograph British military installations and Arab villages from the air.

Arad, whose surname was originally Rudnitzky, did not fly any combat missions in the 1948-49 War of Independence. Because he was slightly color blind, he was unable to join his comrades in advanced training in Czechoslovakia, where he would have learned to fly a Messerschmidt.

During the war, as an officer in the army, Arad saw action in Jerusalem and in the Negev. In his subsequent career as a professional soldier, he was a battalion commander and then, from 1968 to 1972, the army's chief education officer. One of his proudest moments came in the Six Day War, when he was one of the first Israelis to enter the eastern sector of Jerusalem, until then occupied by Jordan.

Arad, who holds a PhD in Holocaust history from Tel Aviv University, where he has taught, said he is personally embarrassed when anyone asks him about Holocaust-deniers like Ernst Zundel and Jim Keegstra. "It is hard for me, as a survivor, to face such questions. It is really embarrassing to have to convince someone like that that my parents and numerous cousins were killed by the Nazis."

While he regrets that Holocaust revisionists have made headway in their efforts to turn history on its head, he dismisses them with a wave of the hand by saying there "will always be Jew haters."

More optimistically, Arad takes solace from his perception that there is a much greater awareness of the Holocaust today than in the past. But, in referring to efforts by educators to convey the facts of the Holocaust, Arad said: "There is still a lot that has to be done. We at Yad Vashem have work for the future."

Time lapse before oral traditions written down

Scholar throws light on Torah history

By
ARNOLD AGES

TORONTO —

Israel's written Torah seems not to have been well-known until after the Babylonian exile in 586 BCE, says Geza Vermes, reader in Jewish studies and fellow of Wolfson College at Oxford University.

The discovery of the Book of Deuteronomy (recorded in the second Book of Kings under Josiah's reign), points to the fact that the influence of written Scripture was negligible, said Vermes, who was speaking recently at the Toronto School of Theology, co-sponsored by the Christian-Jewish Dialogue of Toronto.

According to the Oxford scholar, author of a recent book entitled *Jesus and the World of Judaism, the traditions recorded in the Torah were handed down verbally over the generations by the Levitical priests. Certain passages in Jeremiah, said Vermes, illustrate that oral traditions were written down only after a considerable time lapse.*

The oral traditions coalesced into their written version because that was the best guarantee for their perpetuation.

Vermes said that Hebrew Scripture was canonized, that is to say, brought into its final authoritative form, between the 5th and 2nd centuries BCE. The process of canonization occasioned some argument among the rabbis: the Song of Songs made it into the biblical framework (despite its erotic tendencies) while Ecclesiastes did not.

According to Vermes the five books of Moses, the Pentateuch, was the first to become part of the accepted canon, thanks to the energies of Ezra who brought the text from Babylonia.

Vermes suggested that Ezra's work put an end to the fluidity of the existing oral traditions. Under the latter it appeared that various worship sites were permitted in Israel. After canonization, Jerusalem became the sole site of such worship patterns.

Canonization occurred in part because of the conviction among the rabbis that holiness belonged to antiquity. As a consequence of this belief

the three parts of Hebrew Scripture were accorded a special sanctity while the first part, the Pentateuch became more revered than the other two.

In his discussion of the written Torah, Vermes suggested that the rabbis saw in it the revealed wisdom of the past, a guide for contemporary practice and a textbook for understanding the future. The prophetic works were especially relevant in the latter category.

Speculation

on meaning

of prophetic

material

The evolution of an oral tradition alongside the written Torah was necessitated by a number of factors, according to Vermes. The Torah itself provides internal evidence (in the Book of Nehemiah) that oral traditions were evolving.

When Ezra read the Torah to the Israelites, the reading was followed by oral explanations given by the Levites. The later custom of reading the Torah with an Aramaic paraphrase is further evidence of the development of oral traditions intended to appeal to the uninitiated.

Vermes, an authority on the Dead Sea Scrolls, said that numerous parts of the Torah lead themselves to elaboration and the rabbis

developed two major strains of exegesis, or biblical interpretation to fill in perceived gaps or ambiguities in the written Torah.

They included halachic modes, which seek to establish what legal implications devolve from the text and Aggadic approaches, which infer moral instruction from the same Scriptures.

Among the illustrations provided by the speaker were Cain's message to Abel (which is not recorded in the Torah) and Abraham's request to his wife to say she was his sister during their Egyptian sojourn.

Vermes showed how the rabbis artfully reconstructed the kind of conversation that might have taken place between Cain and Abel. Some of those reconstructions involve abstruse theological discussion.

With regard to the Abraham-Sarah episode, Vermes quoted a commentary from the Dead Sea community, that suggested that Abraham had received a premonition of the danger in Egypt and acted accordingly.

Oral traditions were especially luxuriant in the case of the Book of Daniel, where mystical references to 70 years prompted much rabbinic commentary. Vermes said that speculation on the meaning of the prophetic works in the written Torah was especially strong in the period between the Hebrew Bible and the New Testament.

According to Vermes, the idea that there were two Torahs in Israel solidified during the Shammai's period. By then it was asserted that the oral tradition was already extant 2,000 years before the creation of the universe. This past-dating of the oral law became common and it was said that on Sinai, Moses received both the written and the oral Torah simultaneously.

Vermes said the assertion of the primacy of the oral law had a practical consequence. Others might claim possession and knowledge of the written Torah but only Jews would have access to the secret body of the oral law.

That secret doctrine, the Mishna, later transposed into the Talmud through another apparatus of commentary (the Gemarah) helped arrest the spoken word on the one hand but also helped to preserve the impact of Judaism.

Roots in days of childhood

PLO terror adds to worrisome, post-Succoth mood

By
J. B. SALSBERG

It is puzzling . . . but it repeats year after year. The day after Succoth, when the autumnal season of Jewish Holy Days and holidays have come to an end, I fall victim to pensive and gloomy moods for a few days. This year, all my plans for the day notwithstanding, was no exception.

I do not subscribe to suggestions that the experience is the result of some "in-born" condition. But I do believe that it is an acquired characteristic that has its roots in my earliest childhood days.



J.B. Salsberg

It is an annual psychological throwback to another time, an almost other world in which most East European Jews (especially those of the shtetlekh) lived.

The roots of my annual few days of gloom go back to Lagov, the small Polish town in which I was born and where I spent my childhood days.

Of course the end of summer and the appearance of autumn with its ominous signs of winter (especially under Poland's autumn-gray skies) is enough to depress all but the most in-

sensitive to the cycle of life. But, I believe, that the circumstances under which East European Jews (then the majority of world Jewry) lived added specific and considerable Jewish content to the autumnal experience.

Little wonder that my recollections go back to the mornings after Succoth. The fragile succah was deserted and bare: The sky, ashen in color, colored the depressing Jewish mood. Ah, the children lamented, no holiday till Purim! Chanukah? Yes, but that's only a brief break in a long stretch of snow and cold.

Fathers, in that distant past, put on their gray worry caps and often swayed in silence, or hummed a sad tune while mentally going through the catalogue of needs that loomed ahead.

Kindling wood for the long winter, and it's so costly! Food staples: potatoes, cabbage, carrots and beets for the fruit cellar to last through the winter. Nu, and winter clothes? Oy! Yes, and "schar limud" (tuition fees) for the children's education? Gevalt, gevalt! Nor could a Jewish father lose sight of the maturing situation of his daughters. They need so much! And where will the dowries come from?

Yes, the last day of Succoth was barely gone and the troubling, often times hopeless reality gripped every home and every community. No wonder that I am reminded of that transition from joy to grim reality that besieged the preponderance of East European Jewish society at this time of year.

And, as if that wasn't enough, the gloom was deepened by the bitter prospect of having a son, a brother, even a husband of military age (21 years) who was due to report to the czar's military establishment for the medical examination at the nearest military district.

That dreaded ordeal usually followed Succoth, at the end of October, or early in November.

Little wonder that the longing for a Messianic release from the "bitter galut" reached its highest annual level immediately following Succoth.

Still ingrained
in our makeup

Our present circumstances, at every level, are, of course, not to be likened to those of our distant and relatively recent past. But for those who, like myself, still managed to taste the bittersweet flavor of our past, the post-Succoth experience remained ingrained in our psychological makeup. The worrisome, post-Succoth mood of our fathers, and

forefathers returns year after year, to link us with the past and to affect our present.

And so, despite my well-laid plans to devote this week's space to a topic that begged for attention, I found myself totally dominated by the post-Succoth mood.

That state of mind slid into near despair by the early morning news of the hijacked Italian tourist ship from which the PLO terrorist captors issued blood-chilling messages of their intention to "kill a passenger a minute" unless their demands were met for the freeing of a certain number of imprisoned terrorists by Israel.

High on their list of terrorist prisoners was one who, a few years ago, was captured by the Israeli forces after he had murdered an Israeli father and his 5-year-old daughter whom the terrorist met on the beach.

The father of the child was shot to death and the little girl was murdered by having her head bashed on the rocks. The freeing of that murderous hero of the PLO was demanded by the gang that gained control of the pirated Italian ship. Free him, and the likes of him or, they threatened, they would "shoot a passenger a minute" until their demands were granted.

Normally I would be boiling mad in the face of such savagery. This time, on the usually gloomy post-Succoth morning, I could only turn my head and say to myself: What a world we live in! What a world!

But, don't worry. This mood will pass in a few days. It always does.

LETTERS TO THE EDITOR

Letters are welcome if they are in English or French, no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters, which must bear the sender's address and handwritten signatures.

OUTRAGED BY CLARK

I'm outraged by the error of judgment made by Joe Clark, Canada's secretary of state for foreign affairs, when he condemned Israel's retaliation strike against the PLO at Tunis (CJN Oct. 10).

The strike was in retribution for the murder of three Israeli civilians in Cyprus by the PLO.

Let the whole world know that Israel will not let such heinous acts by the PLO go unpunished.

To do so would be to invite more terrorism.

We should be proud of Israel's strength and note that President Reagan has condoned the move, for he is aware that terrorism must be punished.

Lavi Soloway
Toronto

MONTREAL'S EMOTIONAL BAGELS

Over the past few years numerous articles and statistics have been published on the ex-Montrealer exodus to Toronto. All of them compare bagels, smoked meat, salaries and environmental characteristics between the two cities.

However, virtually all coverage, including Ron Csillag's detailed analysis on Oct. 3, fails to focus on the paramount issue — that of emotional and psychological consequences of the move from Montreal to Toronto.

How many of us had extremely close families, but felt compelled to leave for a "better" life?

How many of us face ambivalence each day? We enjoy Toronto and have successfully rebuilt lives, but still have responsibilities and affection for our roots.

And, most important, how many of us would have ever considered Toronto an option had political unrest not prevailed?

Ex-Montrealers criticize the cavalier attitude Torontonians sometimes have towards us. Perhaps if they had meaningful knowledge of our plight, rather than nostalgic trivia, they would understand our dilemma.

Toronto is an excellent second choice for home. But ex-Montrealers bring excess baggage to Toronto, and often it has emotional stress that a St.-Viateur bagel cannot alleviate.

Joy Wagner
Toronto

Exodus date: 1978

Editor's note: Ron Csillag replies:

"The Oct. 3 piece was not meant to psychoanalyze Montrealers who have moved to Toronto. I personally don't know anyone who has

made the move and who has wound up scarred for life. But it is surprising how much therapeutic value a St.-Viateur bagel can have."

OUR AD LOGO BOOBED

Your Sept. 26 Help Wanted ad column begins with a notice to advertisers that The CJN reserves the right to make any changes in the advertising copy due to discrimination (as outlined in the Ontario Human Rights Code).

But that column ends with this pictorial logo:



It depicts visibly white workers in traditional stereotypical male/female occupations.

This representation contradicts your original objective and offers a poor model to your readers for the elimination of discriminatory advertisements.

Arlene Dermer
Toronto

Editor's note: Sorry. You're right; we're wrong. We have killed and buried without remorse the stereotypical offender.

BAD TASTE OR GOOD REPORTER?

I was rather dismayed to read your article entitled "Hebrew Academy wins suit against parent" in your Sept. 19 Montreal edition.

As a vice-president of the Hebrew Academy and the attorney who acted for the school, I wish to state for the record that neither the Hebrew Academy nor our law firm gave you the information for the article. The issue between the parent referred to in the article and the school is a private matter between the parties.

Although your article reported accurately on the essence of the judgment rendered by the Provincial Court of the Province of Quebec, we felt that mentioning the name of the family was not only unnecessary but in poor taste.

Nothing was accomplished by mentioning the name of the family in the article, save and except to publicly embarrass the family. An apology should be forthcoming.

Donald S. Davis
Montreal

Editor's note: Court judgments are part of the public record, and it's the function of a good reporter to report all the facts — especially in this case where Judge Jean-Louis Lamoureux handed down a precedent-setting decision. We regret nevertheless that this court case caused problems for your client.

FEMALE RABBI A-SHOCKER

As a survivor of the Jewish community of Cracow, Poland, I was moved to tears reading your article in the Aug. 29 issue. It was about

a visit to Cracow by leaders of UJA and the Federation of Jewish philanthropies, and the request made to them by the elderly remnants of my community to bring them a bar mitzvah celebration which they hadn't seen in 35 years.

I was waiting impatiently, hoping to hear that their wish was granted.

Then came the Sept. 19 issue — and a shock, resulting from your front-page article headed "Pain, joy at bar mitzvah."

I could not think of a worse insult, insensitivity, ignorance or plain stupidity as to send a bar mitzvah boy from a Reconstructionist temple with a female rabbi to Cracow — to elderly survivors who never had any idea of this kind.

I feel sorry for Eric Strom, the bar mitzvah boy, who must have suffered quite a frustration in the controversy his bar mitzvah has created.

S. Honig
Windsor, Ont.

WHY FEMALE RABBI FUSS?

Re your Sept. 19 article about the fuss raised over a female rabbi at the Cracow bar mitzvah:

Not too many years ago, in the running of the Boston Marathon, the oldest established race of its kind in the U.S., a chauvinistic bigot race official charged into a group of athletes to tear the number off the back of a woman runner.

The official no doubt believed quite sincerely that he was upholding the ancient traditions; that women didn't belong in the sort of setting; that if the hallowed establishments of the tradition had wished to include women they would have; and that it was a gross affront to the venerable gentlemen who had established the tradition for a woman to take it upon herself to challenge tradition.

That display of obnoxious, boorish behavior probably did more than anything else to open the way towards the present situation where there is equal opportunity for women to participate as freely as men.

I believe that, in later years, the male official concerned had the grace to apologize for his behavior and acknowledge that he had been out of touch with contemporary realities.

Joseph Berger
Toronto

BRAVO, JCC SINGERS!

In your issue of July 11, the article titled "JCC singers cut multi-language album" contained several minor discrepancies I wish to correct.

The JCC singers are a group of senior adults who were established as a choir to fulfill a need in the community. In my capacity as director of senior adult services at the northern branch of the Jewish Community Centre, I acted as advisor to the group in selecting a conductor and accompanist, in forming an appropriate committee, and in making application for grant funding.

Mona Brown
Toronto

Dictator Benito Mussolini . . . Reader objects to whitewashing "Hitler's imitator."

MUSSOLINI WHITEWASH?

I object to your Sept. 12 article from Rome written by Jewish Telegraph Agency correspondent Lisa Palmieri-Billig which you headed "Rescue by Italians remembered" and subheaded "Thankful survivors pay tribute."

Her report leads off:

"In the early spring of 1941, when Hitler's troops overran Yugoslavia, thousands of Jews fled across the border into Italy. . . . Their lives were saved owing to the humanitarian instincts of the Italian people."

I find it incredible you allowed such a distortion of history, conveying the impression the Italian people were so good to Jews.

I write as one who served in the Canadian Forces — first in North Africa and then during our invasion of Italy in the summer of 1943.

You have cast an aura of goodness on the Italians headed by Benito Mussolini, but the reverse is true.

Prior to the war, Italy put in laws against its Jewish citizens similar to those that prevailed in Germany. Mussolini thus tried to imitate Hitler.

The cruelty of the Italian occupation of Yugoslavia is well-documented.

And their treatment of Allied prisoners of war was vicious . . . in Africa almost as bad as what the Japanese did.

Larry Alex
Toronto

World-National

U.S. acts against pirates

Role of Egyptians remains murky

[Cont'd. from page 1]

its forms, wherever and by whomever committed."

Only days earlier, the UN secretary general, Javier Perez de Cuellar, who had condemned Israel for its air raid on PLO headquarters near Tunis, termed the hijacking a "criminal and unjustifiable act."

Canada strongly condemned the hijacking as well. "Terrorism, wherever it occurs and whatever its alleged motivations, is to be deeply deplored," said

Joe Clark, the minister of external affairs.

Egypt's role remains somewhat murky. The Egyptians, who acted as a mediator between the PLO and Italy, gave the gunmen safe passage following their surrender. But, in doing so, did they know that the Palestinians had already killed Leon Klinghoffer?

President Hosni Mubarak claims he would not have been so lenient had he been aware of the cold-blooded murder. But news of the murder leaked out before Egypt put the Palestinian

quartet on a Tunis-bound plane.

In any event, the Palestinians would never have gotten to Tunisia, the Tunisian government having worked out an agreement with the U.S. to deny the Egypt Air aircraft landing rights.

It is now clear that the Americans would have attempted to rescue the hostages on the Achille Lauro had the Palestinians not surrendered. A commando force was flown to Egypt after the death of Klinghoffer was confirmed, and it was scuttled at

the last minute.

It is unclear whether Egypt was informed in advance of the Reagan administration's intention to intercept the hijackers in mid air.

As a result of the Palestinians' surrender, Israel was spared from having to make an excruciating choice.

Italy did not formally ask Israel to surrender its Palestinian prisoners, but the Israeli government may well have come under fierce pressure to do so if the hostage drama had not ended so quickly.

Publicly, Israel insisted it

"would not submit to terrorism." Yet last May, Israel freed 1,150 Palestinians in exchange for three Israeli soldiers held by the Popular Front for the Liberation of Palestine — General Command.

That decision, which is now generally viewed as a grave error, triggered a wave of revulsion in some Israeli circles.

Israel's relations with Italy were at a low point when the Achille Lauro was commandeered. Italy had angered Israel by vigorously condemning its Tunis raid, offering condolences to Arafat and questioning Israel's commitment to a peaceful resolution of the Arab-Israeli dispute.

These statements, made by Prime Minister Bettino Craxi and Foreign Minister Giulio Andreotti, resulted in the cancellation of a visit to Italy by Israel's minister of tourism.

In perspective, the Achille Lauro incident was one of the most spectacular, if not bizarre, operations undertaken by the Palestinians.

In terms of strict publicity, it rivaled the aerial hijackings carried out by the PLO in the early 1970s. But in terms of cost effectiveness, it was a disaster for the Palestinians. Not in years have they received such a bad press.

The revelations that will surely come out in the days and weeks ahead will probably reddens many faces in the PLO.



Murdered American Leon Klinghoffer is seen with his wife Marilyn in this undated picture.

Leon Klinghoffer killed "because he was a Jew"

NEW YORK (JTA) — Maurice Blond, a boyhood friend of Leon Klinghoffer of New York, the only passenger on the hijacked Italian cruise liner to be murdered by the Arab terrorist hijackers, said that there was "no question" that Klinghoffer had been slain "because he was a Jew."

Blond, who is chairman of the board of the Israel Bonds campaign's New York division of organizations, told the Jewish Telegraphic Agency that Klinghoffer was a regular contributor to New York synagogues and was always "very generous" in giving to Jewish causes.

Blond said his friend had been very active in the Brotherhood Synagogue in

Greenwich Village where Klinghoffer had resided, and a consistent contributor to synagogues on the Lower East Side where the two men had been active as youths in the Grand Street Settlement House, a gathering place for Jewish immigrants. Blond said that Klinghoffer had been "a great believer in Judaism."

Klinghoffer and his wife, Marilyn, had celebrated their 36th wedding anniversary on Sept. 18 and had at the time talked excitedly about the cruise they were to take, Blond recalled.

Marilyn was not aboard the ship when the terrorists seized it and later shot Klinghoffer and threw his body overboard. She had remained in Egypt with other passengers to go sightseeing.

Unity urged against terror

OTTAWA —

Now is the time for the civilized world to deny sanctuary to murderers and hijackers and to be united against terrorists, Sheila Finestone, Liberal MP for Mount Royal, told the House of Commons last week.

Terrorists, she said, must be denied safe haven and "we must denounce the countries who give succor to them. The world must isolate these states like the pariahs

they harbor."

Finestone spoke in the Commons after it had been announced that the hijackers of the Italian cruise ship had given themselves up to the Egyptians and when it was believed they had been turned over to PLO chief Yasser Arafat.

Here is the text of her statement:

In sadness we learned today of the murder of a handicapped American Jew, Mr. Leon Klinghof-

fer, an innocent traveler.

It is these ongoing personal tragedies and taking of human life that revolt people of goodwill. We learned today that Palestinian hijackers on an Italian ship who murdered this man in cold blood and surrendered to Egyptian authorities have been released. We learned that these hijackers and murderers have been turned over to PLO leader Yasser Arafat.

There has been an escalation of violence in the world since the murder of 10 Israeli athletes in 1972. Terrorism has become a strategic weapon. The PLO murderers' acts cause grief, continued hatred and disrupt the peace process in the Middle East.

The PLO cannot be trusted. It has no responsible, universally-accepted leader, notwithstanding Mr. Arafat's claim to the contrary. The United Nations continues to clothe his murderers' actions in an aura of respectability.

Now is the time for the civilized world to deny sanctuary to murderers and hijackers and to unite against terrorists, deny safe haven and denounce these countries who give succor to terrorists. The world must isolate these states like the pariahs they harbor.

Tunisian Jews fearful

[Cont'd. from page 1]

after 9:30 a.m. Tunisia time, when the historic El Ghirba synagogue, the oldest in Tunisia, was packed with worshippers. The policeman, "who suddenly went berserk," according to the witnesses, opened fire and pandemonium broke out in the synagogue as the dead and wounded fell, crying out in pain.

Tunisian authorities said the killer raced to a nearby highway where he tried to commandeer a truck. When the driver, a Moslem, resisted, he was shot to death.

Security agents later cornered the policeman who, they said, resisted arrest and was slightly wounded.

Tunisian Jews were described as being "very, very worried" despite Bourguiba's long personal record of moderation and promises of protection.

Community leaders and members plainly fear new outbreaks of anti-Jewish violence. They point out that when the synagogue was being attacked, local school children were holding anti-Israel demonstrations nearby.

In France, Tunisian and other Jews saw parallels between the Jerba shooting and the 1980 bomb attack on the Rue Copernic synagogue in Paris which killed four people and wounded nine. It also occurred on Simchat Torah.

The small Jewish community in Jerba, about 500 km south of the capital, Tunis, is the remnant of an ancient community of Jewish cave dwellers. According to local tradition, Jewish settlement on the island of Jerba goes back to the reign of King Solomon, about 900 BCE.

Local legend also claims the attacked synagogue — the El Ghirba (the extraordinary) — contains one of

the Temple gates, brought to Jerba by a family of priests fleeing Jerusalem in 70 CE.

But according to Toronto businessman Jack A. Blustein, Jews in the synagogue told him the door is more probably only several hundred years old.

Blustein visited Tunisia and the Jewish communities there last March and was impressed by what he saw.

Though small in size and spread primarily between Tunis, Sfax and Jerba, the community works to instill a sense of Judaism in their young, he told The CJN recently.

There are Lubavitcher-run yeshivot for boys and girls in Tunis where about 375 children aged 6-18 get a grounding in Judaism, he said, and he was somewhat surprised to find a kosher butcher shop on the main street of Tunis.

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NOTICE OF GENERAL MEETING

Notice is hereby given that the Annual General and Board of Directors Meeting of the Canadian Associates of the Ben-Gurion University of the Negev Inc. will be held at 26 Wellington St. E., Suite 600, in the city of Toronto on the 4th day of November 1985, at 11:00 a.m.

*Dated at Montreal
this 11th day of October, 1985
by order of the Officers.*

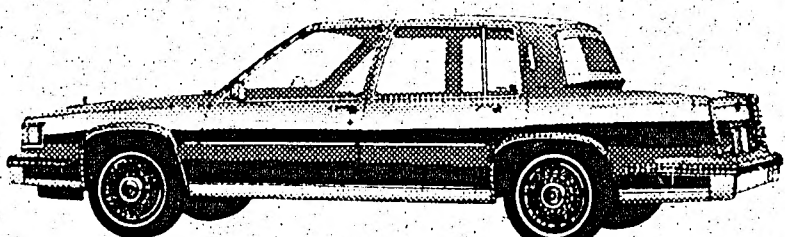
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Organizations and People

Olim Shelanu

Establishing social network helps absorption

By DAVID BIRKAN

Sarah Kruger, 24, reports a very satisfying first year as an olah in Jerusalem. Sarah, the daughter of Prof. Arthur and Betty Kruger of Toronto, came to Israel in mid-August, 1984.

"Things went very well, including the paperwork and the bureaucracy," she told Olim Shelanu. "I didn't encounter any problems."

Sarah spent her first six months at Beit Canada, an absorption centre for singles. She now lives in Jerusalem's German Colony area.

Sarah advises new olim to "work hard at establishing a social network. This is very important. It's the friends you make who pull you through."

She also cautions newcomers to "be realistic in your expectations, in terms of your fluency in Hebrew and other qualifications. Don't overestimate what you can do."

Sarah recommends volunteer work in any of a number of vital Jewish concerns, such as Soviet Jewry and the Ethiopian immigrants.

Sarah says she misses her family more than anything else.

Zerach Greenfield will visit his former hometown of Toronto at the end of October, as part of a North American tour promoting a unique line of biblical educational models.

A model of the mishkan, portable tabernacle used by the Israelites in their post-Exodus desert wanderings, will be the first in a series of Temple furnishings reproduced by a Jerusalem Yeshiva in conjunction with Greenfield's Ameris Creations. It is made of plastic and metal.

That yeshiva, by the way, is Yeshivat Ateret Cohanim, in the Old City. It trains cohanim, Jews of priestly descent, in the Temple functions and duties as specified in the Bible and elaborated on in the Talmud.

Zerach plans to set up rotating funds in Canada and the U.S. through which the sales income from the first model will subsidize the distribution of the second.

Zerach and his wife Shelley made aliya in the fall of 1980. Their four children range in age from 2 to 9 years.

Zerach, a former youth director at Toronto's Shaarei Shomayim Congregation, is a budding entrepreneur and industrialist. He reports that Ameris is breaking even.

Former olim report extreme reactions upon their return to North America, at least according to one family that spoke to Olim Shelanu.

"We were like children in a candy store after a year of deprivation," said the wife. "We kept buying, and buying and buying, often things we didn't even

have any use for.

"For example, I bought an expensive bottle of perfume, and I never use per-

fume," she said.

It was after three months that she began to feel the loss of certain unique

aspects of Israeli society, she said.

"Shabbat was always a very special day, no mat-

ter what neighborhood you lived in.

"The children were going to school strictly

with other Jews, although certainly of varying

backgrounds.

"Jewish education was a matter of course, not the very expensive proposition that it is here.



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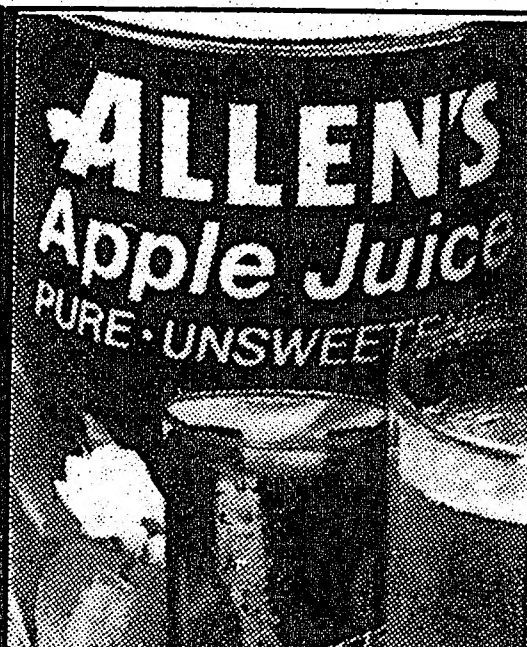
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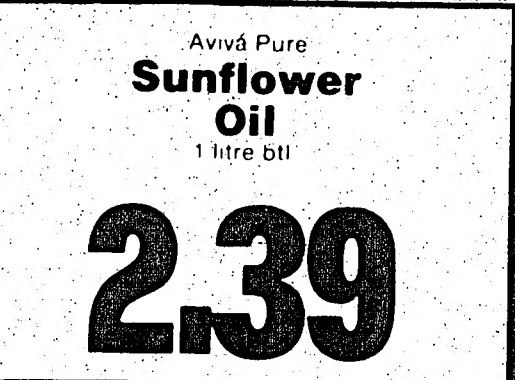
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Willowdale Plaza
(At Sheppard Mon.-Fri. 8 am-10 pm; Sat. 8 am-6 pm)

Organizations and People



What's New

By
MIRIAM HERMAN

Thursday, Oct. 17

THURSDAY EVENING SEMINARS

The Jewish Education Program (JEP)-Ohr Somayach Tanenbaum Colleges Thursday evening seminars are now in session. The Oct. 17 seminar deals with Shabbat — Day of Eternity.

Lectures are open to both men and women and take place at Eitz Chaim School, 475 Patricia Ave., from 8.30-10 p.m. The tape and Torah library will be available. Refreshments will be served. There is no charge.

For information, call JEP at 787-1681.

A CABARET EVENING

The Jubilee Club of Adath Sholom Synagogue, 864 Sheppard Ave. W., invites you to a cabaret evening of entertainment with popular singer **Eva Fishman** accompanied by **Faigel Gartner** at the piano and a surprise guest. The date is Thursday, Oct. 17, at 8 p.m.

Refreshments will be served and there will be door prizes. Come out and enjoy! Everyone is welcome. Charge is \$1 members (bring membership card), \$2 non-members.

RED CROSS OPEN HOUSE

The Toronto-Central Branch of the Red Cross is having an open house on Thursday, Oct. 17, from 4-8 p.m. There will be demonstrations of Red Cross activities in Toronto. Come meet the people who trace your missing relatives, teach you first aid and CPR, assist disaster victims, teach you water safety and organize blood donor clinics. Refreshments will be served.

Sunday, Oct. 20

STORIES FROM SHOLOM ALEICHEM

Congregation Hahonim invites the public to hear stories from **Sholom Aleichem** with **Nathan Garnick** on Sunday, Oct. 20, at 2.30 p.m. at the synagogue, 12 Hollaman Rd. Following Mr. Garnick's readings, which will be both in English and Yiddish, refreshments will be served. Admission is \$1 per person.

ISRAELI SINGING EVENING

If you like singing, come to the Jewish Community Centre, Room 103, on Sunday, Oct. 20, at 8.15 p.m. That's when Moadon Hazemer, in cooperation with Toronto Jewish Cultural Committee starts its second year with an evening of singing and learning old and new songs.

The \$3 admission covers coffee. For information, contact **Nira Malis** at 221-3540.

TELEM LECTURE

On Sunday, Oct. 20, Telem, the movement for Zionist fulfillment, presents **Yosef Olmert**, visiting professor from Tel Aviv University, in a lecture on Lebanon and its Effects on Israeli Morale. The time is 8 p.m. at the Winchevsky Centre, 585 Cranbrook Ave. (five blocks north of Lawrence, 1 block east of Bathurst).

Refreshments will be provided. For information, call **Simon Goldstein** at 638-7282 days, or **Sharon Herman** at 493-1920 evenings.

MEMORIAL SERVICE

The Apter Friendly Society is having a memorial service for Apter relatives who perished in the Holocaust during World War II. It takes place on Sunday, Oct. 20, at 11 a.m. at Bathurst Lawn Cemetery (Bathurst north of Finch) at the Apter Friendly Society section near the Apter monument. Guest speaker will be **Rabbi Moshe Stern** of Shaarei Tefillah Congregation.

Bring your young children and young people to the service so that they too may join in the tribute to the memory of the former Jewish town of Apter.

Yahrzeit candles are to be lit Chevshan 11 (Oct. 26).

COUPLES OVER 40

Couples Over 40 will meet at the Jewish Community Centre northern branch in the Teen Lounge at 8 p.m. on Sunday, Oct. 20. **Sydney W. Brickman** will talk on Psychology of Jewish Humor, an analysis of the way Jewish behavior is reflected in our folk humor. Mr. Brickman discusses why we behave the way we do and illustrates his points with stories.

RSVP by calling **Bettie Raibon** at 881-4213. New members are welcome. For information, call **Rose Shapiro** at 889-0813.

BOUTIQUE SALE

At Boutique Sale '85, run by National Council of Jewish Women of Canada, Toronto Section, on Sunday, Oct. 20, not only stylish new and gently worn women's and children's fashions will be sold, but Accessory Lane will feature new fashion accessories such as jewelry and purses to complete the look.

The boutique is open from 10 a.m. to 4 p.m. at Council House, 4700 Bathurst St. Admission is \$1. There will be door prizes.

SOLEIL CHAPTER - BBW

Attention, French-speaking women! Would you like to attend a social evening with interesting programs in a francophone chapter of B'nai B'rith Women? Then here is your opportunity to join Le Chapitre Soleil.

You are invited to its annual open house tea on Sunday, Oct. 20, from 2-5 p.m. at the home of **Marlene Ohayon**, 88 James Gray Dr. Willowdale. RSVP by calling 493-9609.

ISRAEL MEDICAL MEETING

The Canadian Chapter, Israel Medical Association, is having a general meeting on Sunday, Oct. 20, at 8 p.m. at the Zionist Centre, 788 Marlee Ave.

Guest speaker will be Israel's new vice-consul to Toronto **Moshe Benzioni** who will discuss Israel Today. The public is welcome.

PNAI MEETING

PNAI (Parents of North American Israelis) Toronto Chapter has invited the Buffalo Chapter

to its next meeting to be held at Beth David B'nai Israel Beth Am, 55 Yeomans Rd., on Sunday, Oct. 20, at 2.30 p.m. Everyone is welcome.

Monday, Oct. 21

SIGNER MEMORIAL LECTURE

The Arthur J. Signer Memorial Lecture will be delivered by **Rabbi David Hartman**, head of the Sholom Hartman Institute, Jerusalem, on Monday, Oct. 21, at 8.15 p.m. at Beth Sholom Synagogue, 1445 Eglinton Ave. W.

Also participating on the program will be **Dr. Victor Goldbloom**, chairman of the evening, president and chief executive officer of Canadian Council of Christians and Jews; **Ruth Bass**, president, Ontario Region, United Synagogue of America; **Rabbi Harvey Meirovich**, Beth Sholom Synagogue; and **Rev. Father Ronald L. Scott**, chairman of the board, Christian-Jewish Dialogue of Toronto.

There will be a reception following the lecture. This lecture, held under the auspices of the Arthur J. Signer Memorial Trust, is administered by the Canadian Council of Christians and Jews, and is co-sponsored by the United Synagogue of America, Ontario Region, and personal friends of the late **Arthur J. Signer**, who was a pioneer in the field of Christian-Jewish dialogue in Toronto.

LA LECHE LEAGUE

La Leche League of Willowdale invites pregnant and nursing mothers to a discussion on The Baby Arrives: The Family and the Breastfed Baby. Topics will range from choices in childbirth to the role of the father in the breastfeeding relationship.

The meeting takes place Monday, Oct. 21, at 8.15 p.m. at 40 Cedarcroft Blvd. (off Bathurst, north of Finch). Babies are welcome. Kosher refreshments will be served.

For more information, call **Adrienne** at 665-4120 or **Elaine** at 663-8003 or **Ruth** at 736-1758.

JEP MONDAY NIGHT CLASSES

Jewish Education Program (JEP)-Ohr Somayach Tanenbaum Colleges has resumed Monday night classes and will continue through to Oct. 28 with Topics in Genesis and Rabbi Dressler's Perspectives on Loving.

Classes take place from 8-10 p.m. at Beth Jacob High School, 410 Lawrence Ave. W., and are open to both men and women. They are free. Refreshments will be served and the tape and Torah lending library will be available.

For information, call JEP at 787-1681.

MEET THE AUTHORS

Meet the Authors, an illustrated noon hour brown bag lecture series on Toronto's past by six prominent historians, is being sponsored by the continuing education department and the archives of the Toronto Board of Education.

Lectures will be held on Mondays from 12.10-12.50 p.m. at Sesquicentennial Museum, Toronto Board of Education, 263 McCaul St. Tickets are \$5 for the series or \$1 for individual lectures.

The series starts off on Oct. 21 with **Mike Filey**, author of I Remember Sunnyside: the rise and fall of a magical era.

STREETPROOFING

Streetproofing is a program for children ages 5-12 taking place at Don Mills Library, 888 Lawrence Ave. W., on Mondays from Oct. 21-Dec. 2.

Through films, role playing and discussion, participants will learn how to recognize, avoid and react to potentially dangerous situations. The program will be conducted in such a manner as to provide information without making the children afraid or suspicious of everyone.

Classes for ages 5-8 are from 4.15-5.45 p.m. and for ages 9-12 from 6-7.30 p.m. The fee is \$40. Please pre-register.

Tuesday, Oct. 22

BETH TIKVAH SISTERHOOD

Don't miss Beth Tikvah Sisterhood's meeting on Tuesday, Oct. 22, when the guest lecturer will be **Allan Gould**, humorist, teacher, journalist and author. His topic will be Laughing to Keep from Crying: The Jewish Joke, where he will present jokes from biblical and talmudic to modern days and give profound insight into how Jews view the world and themselves.

The time is 8 p.m. at the synagogue, 3080 Bayview Ave. There is no charge and everyone is welcome.

INSTITUTE OF JEWISH STUDIES

Shaarei Tefillah Congregation's fall Institute of Jewish Studies conducted by **Rabbi Moshe Stern** continues on Tuesday, Oct. 22, at 8 p.m. with Rationing of Medical Care - Who Decides on Use of Limited Medical Resources?

The institute is open to the entire community. For information, call 787-1631.

BB WOMEN - HAMILTON

B'nai B'rith Women Hamilton Chapter invites

all members and prospective members to join the group for coffee and conversation on Tuesday, Oct. 22, at 8 p.m. at 254 Herkimer St. Hamilton.

Take advantage of this opportunity to connect with other concerned Jewish women in pursuing the goals of B'nai B'rith Women.

For information, call **Linda Dembe** at 627-3200 evenings or **Ralery Brown** at 627-1358 in Hamilton or **Penny Krowitz**, BBW office in Toronto at 630-9313.

MARITAL HALACHA

The second lecture of the 3-part seminar on Halachic Pathways to Marital Happiness takes place on Tuesday, Oct. 22, at 8 p.m. at B'nai Torah Congregation, 465 Patricia Ave. **Rabbi Robert Marcus** will speak on The Day to Day Challenges of Marital Halacha.

These lectures are co-sponsored by the sisterhoods of Beth Avraham Yaakov, B'nai Torah and Lubavitch. Admission is free and refreshments will be served. For information, call 731-7600 or 731-0831.

CALLIGRAPHY WITH FLAIR

A course on Calligraphy With Flair is being offered at Bathurst Heights Library, 3170 Bathurst St., on Tuesdays from 7.30-9.30 p.m. starting Oct. 22 through to Nov. 26.

This course will teach italic script for use on invitations and greetings. Materials may be purchased in class, if needed. Cost is \$20 plus \$15 for materials. Please pre-register.

Wednesday, Oct. 23

GENEALOGY ENTERS COMPUTER AGE

The Jewish Genealogical Society of Toronto, in conjunction with Jewish Student Federation, will hold its next meeting on Wednesday, Oct. 23, at 7.30 p.m. in the Shaarei Shomayim Synagogue library, 470 Glencairn Ave. **Lynn Morgan**, former writer for Canadian Genealogist Magazine, will speak on The Application of Computers to Genealogy.

Newcomers are welcome — no genealogy experience necessary. For more information, call **Rayzel Robinson** at 667-3647.

TORAH FUND MORNING

On Wednesday, Oct. 23, Women's League for Conservative Judaism, Ontario Branch, is hosting its annual Torah Fund morning from 9.15 to noon at Beth David B'nai Israel Beth Am. Guest speaker is **Rabbi Harvey Meirovich** of Beth Sholom Synagogue. Please come and learn. Subscription is \$3.50. For further information, contact your sisterhood president.

NFJA MEETING

Prof. Yosef Olmert, professor of Middle East history at Tel Aviv University and visiting professor of political science at York University, will be the guest speaker at the Wednesday, Oct. 23, meeting of the New Fraternal Jewish Association. His topic will be After Lebanon - Is Peace in the Middle East Any Nearer?

The time is 8.30 p.m. at 120 Overbrook Place, suite 107, Downsview.

PW FRIENDSHIP EVENING

Pioneer Women Na'amat invites all prospective members to a Friendship Evening on Wednesday, Oct. 23, at 8 p.m. at 209 Strathallan Wood.

For further information, phone 636-5425 or 884-8559.

CHAPLAINCY VOLUNTEER WORKSHOP

A chaplaincy volunteer recruitment workshop is being held on Wednesday, Oct. 23, at 8 p.m. at the Lipa Green Building for Jewish Community Services, 4600 Bathurst St., Room 420.

Guest speaker **Les Scheininger**, chairman, Canadian Jewish Congress, Ontario Region, will discuss How Volunteering Benefits You and the Community.

In addition there will be round table discussions on outreach to Jewish persons in institutions, festival programs in institutions, and heightening chaplaincy awareness in the community.

The workshop is sponsored by Chaplaincy Services, Toronto Jewish Congress. For further information, contact **Ruth Resnick**, administrator, at 635-2883, ext. 144.

Thursday, Oct. 24

NCJW MEETING

Lucille Lorie Branch of National Council of Jewish Women of Canada, Toronto Section, invites you to spend an evening with the members on Thursday, Oct. 24, when **Prof. Arnold Ages** will speak on Israel and the Literature of Discontent.

The time is 8 p.m. at Council House, 4700 Bathurst St., Willowdale. Refreshments will be served. Admission is \$5 per person. Both men and women are invited. Tickets are available at Council House. The phone number is 633-5100.

CAREER COUNSELING

Jewish Vocational Services is running group

[Cont'd. on page 15]



READY FOR CONCERT

Sandy Offenheim and family will be appearing in concert on Sunday, Oct. 27, at 1 and 3.30 p.m. at Forest Hill Collegiate, 730 Eglinton Ave. W. Concert is sponsored by Parents of Asthmatic Children of Southern Ontario. Tickets are \$4.50. For ticket information call 881-8416 or 491-2946 or 781-7025. With Sandy (second from right), who has been composing songs for and about children since 1972, are, left to right, her husband **Harold**, daughter **Nadine** and son **Stephen**.

Organizations and People

What's New

[Cont'd. from page 14]

career counseling for the unemployed career changers — men and women, ages 23-45 approximately, who have been employed for at least one year and are unemployed for the last three months.

The discussion format, using exercises and tests, will deal with being unemployed; looking for choices through identifying interests, skills and work values; occupational information; making changes and making decisions; planning your career path; resume writing, interviewing techniques and job search skills, and offering support and encouragement.

The sessions start Thursday, Oct. 24, and will run for eight consecutive weeks from 1.30-3.30 p.m. at 74 Tycos Dr. The fee is \$250 (negotiable). The leaders will be **Loretta Helman** and **Sandy Wise**, career counselors. For information and registration, call 787-1151.

BEYOND NAIROBI

Beyond Nairobi — Strategies to 2000 is the topic of a panel discussion taking place Thursday, Oct. 24, at Ontario Institute for Studies in Education, 252 Bloor St. W. Panelists include **Ellen Campbell**, YWCA, and **Lily Frank**, executive vice-president, Canadian Hadassah-WIZO. Moderator is **Betty Aitken**, president-general, World Union of Catholic Women's Organizations. Also on the program will be **Gerd Frieberg**, co-chairman, and **Maureen O'Neil**, coordinator, Status of Women, Canada.

Registration is from 6.30-7 p.m.; the panel discussion from 7.30-9 p.m. and a question period from 9.30-10. Refreshments will be served.

Registration is \$5. Call B'nai B'rith Women of Canada at 630-9313.

FORUM ON BREAST DISORDERS

A public forum, examining the various aspects of breast diseases from breast cancers to benign breast disorder (BBD) will be held at St. Lawrence Centre on Thursday, Oct. 24, at 7.30 p.m. The theme will be Breast Health: Some New Perspectives.

The forum, which is open to the public and health professionals alike, will be free of charge and is sponsored by Winthrop Laboratories of Aurora, Ont.

And What Else Is New ...

GIFT AND CRAFT SHOW

Temple Har Zion Sisterhood invites you to attend the second gift and craft show taking place Sunday, Oct. 27, from 10 a.m. to 5 p.m. at the temple, 7360 Bayview Ave.

Admission is \$1 per adult. Refreshments will be served.

For information, call 889-2252.

JSF ALUMNI REUNION

On Saturday, Oct. 26, Jewish Student Federation of York University celebrates its 10th anniversary with a slide show, music and great kosher food. All former JSFers are welcome, plus spouses and friends.

It all takes place at the B'nai B'rith House, 15 Hove St., beginning at 8 p.m. Tickets are \$8 in advance, \$10 at the door. Dress is informal.

For information, call 667-3647.

NER ISRAEL ANNUAL DINNER

Ner Israel Yeshiva's 25th annual dinner is set for Sunday, Oct. 27, at 5.30 p.m. at Torah Emeth Jewish Centre, 1 Viewmount Ave.

The guest of honor is **Harry Korolnek**, well-known leader in the Toronto Orthodox community, and guest speaker is **Rabbi Solomon Gruskin**, noted orator and spiritual leader of Congregation Bnei Zion, Detroit, Mich.

For reservations, call 636-2360.

SPEAK HEBREW IN ISRAEL

Holy Blossom Temple, 1950 Bathurst St., is offering two unique 8-week courses in Hebrew as part of Project L'Chaim.

The beginning course with instructor **Yael Lew** teaches Hebrew by focusing on finding your way around Israel — on the bus, in restaurants, in emergencies.

The intermediate course discusses current events in Israel in Hebrew with **Atida Calb**.

Both courses begin on Tuesday, Oct. 29, from 7.30-9 p.m. and will run on Tuesdays for eight sessions.

The fee for each course is double chai plus \$10 for materials (\$46). For information and registration call the religious school office at 789-3291.

HILLEL-JSU, U OF T

Hillel-Jewish Student Union at the University of Toronto is having a Shabbat dinner on Friday, Oct. 18, at the Hillel-JSU House, 604 Spadina

Ave. Services are at 6.15 p.m. with dinner at 7.30.

Charge is \$6 members, \$7 non-members. For information, call 923-9861.

Jewish Student Learning Institute courses begin this week.

On Monday, Oct. 21, Conversational Hebrew is at 10 a.m., Pirkei Avot — Ethics of Our Fathers at noon, intermediate Hebrew at 3 p.m. and advanced Talmud at 5.30.

On Wednesday, Oct. 23, Conversational Hebrew is at 10 a.m. and Topics in Judaism, Philosophy and Law at noon.

Registration fee is \$5 for members, \$10 non-members. Call 923-9861.

HASHOMER HATZAIR

Hashomer Hatzair, a Zionist youth movement, is offering activities for Jewish youth, ages 10-16, Jewish culture, Hebrew and Israel awareness are a major part of the program which takes place every Saturday from 3.30-6.30 p.m.

Come join at 1111 Finch Ave. W., suite 156. For further information, call **Yigal** at 736-1339 or 736-0977.

OUR MUSICAL HERITAGE

On Friday evening, Oct. 25, Holy Blossom Temple is presenting Our Musical Heritage I — The Yiddish Lied From Folk to Art Song, with **Cantor Benjamin Z. Maissner** and **Naomi Bell** at the piano.

Program follows service which begins at 8.30 p.m.

A SPECIAL CASINO NIGHT

Circle Saturday, Oct. 26, on your calendar. That's the date of the Casino Night sponsored by the Bernard Betel Centre for Creative Living and Thornhill Lodge B'nai B'rith in aid of the centre and other charities.

So drop in at Fairview Mall (Sheppard and Don Mills) from 7.30 p.m. to 1 a.m. and try your luck at bingo, the auction, blackjack, wheels of chance and lots of merchandise. Door prizes are a 1986 Hyundai Stellar GSL car and a lady's ruby and diamond ring.

For tickets at \$2 per person, contact **Shirley Schnier** or **Rhea Shulman** at the centre at 225-2112.

SHAAR SHALOM YOUTH GROUPS

Shaar Shalom Synagogue has Kadima youth groups for ages 9-12 and USY for ages 13-17 that meet at the synagogue.

For information about the programs, contact **Rabbi Sheldon Korn** at 889-4975.

COUPLES BOWLING LEAGUE

Wanted — young seniors for couples bowling league meeting every other Saturday evening.

The next session is Oct. 19 at 8.30 p.m. at Shea's Bowling Alley, Glencairn and Bathurst, and then every other Saturday after that. The group also has socials.

If you are interested, contact **Hy or Doris Binstock** at 789-3127.

ALZHEIMER'S DISEASE

The Alzheimer Society for Metropolitan Toronto is conducting a seminar entitled Alzheimer's Disease: The Wandering Patient. The speakers will describe the problem of the Alzheimer's patient and discuss ideas for its management. The chairman is **Dr. Morris Freedman**.

It takes place at Sunnybrook Medical Centre, 2075 Bayview Ave. on Oct. 26 from 9 a.m. to noon. There is no charge for members but there is a \$10 registration fee for non-members. Pre-registration is required. Call the society at 741-8516.

ARTS AND CRAFTS

Are you interested in being part of a small arts and crafts group? Several such groups in the North York area are looking for people to join them either during the day or evening. Knitting, sewing, crocheting and macrame are examples of some of the activities.

The finished arts and crafts are sold to raise funds for charitable organizations and therefore, the necessary supplies are provided.

If you are interested in being a member or a leader of one of these groups, call the North York Volunteer Centre at 481-6194.

singles

Pioneer Women Na'amat Nurit Chapter invites single career women, mid 30s to early 40s, to come out and share an evening with the members on Thursday, Oct. 24, at 8 p.m. For directions and more information, call the PW office at 636-5425.

B'nai B'rith Co-ed Singles Lodge presents its first 20s and 30s masquerade dance on Monday, Oct. 28, at 8 p.m. at Roehampton Hotel (Mount Pleasant and Eglinton). Admission, at the door only, is \$4 members, \$6 non-members.

Are you listening? On Monday, Oct. 21, at 8 p.m. **JCC Northern Branch Singles 40 Plus** will hear guest speaker **Jonathan Sigel** talk about Communicating the Things We Forget. Fee is \$2 JCC members, \$3 non-members. Refreshments

will be served. For information, contact **Elizabeth** at 636-1880.

Total Living Mature Singles is having a post Thanksgiving dance on Saturday, Oct. 19, at 8 p.m. at Earl Bales Community Centre, featuring **Norm Derrin** and his orchestra. Everyone is welcome. There will be refreshments and door prizes. Admission is \$5 members, \$6 non-members.

The Special Events Committee presents a masquerade party on Thursday, Oct. 24, from 7-11 p.m. at 750 Spadina Ave. Tickets are \$7 and are limited to 400 on a first come, first serve basis. They can be purchased at the JCC northern branch and the Bloor JCC. Cost includes a buffet and punch.

At the Sunday, Oct. 20, meeting of **Beth Tikvah Chai Singles**, guest speaker **Sol Littman**, an expert on the Holocaust and a witness at the Zundel trial, will give a first-person report on what went on at that trial and will answer questions. The time is 8 p.m. at the synagogue, downstairs social hall. Refreshments will be served. Admission is \$3 members (bring membership card) and \$5 non-members.

Join the **JCC Valley Single Parent Group** on Sunday, Oct. 20, and enjoy Alladin Theatre's production of the classic children's tale Rumpelstiltskin. Tickets are \$5 and members' children pay half. Seating is limited so call **Fran Chodak** at 889-0813 right away to ensure your place. Come along with the group on Saturday, Oct. 26, and find out why Lulu's, Kitchener's famous roadside restaurant where you can enjoy the rock n' roll music of the 50s and 60s, is getting such rave reviews. Meet in the parking lot of Hillcrest Public Library, 5801 Leslie St. at 7 p.m. to form carpools. Let **Fran Chodak**, at the above number, know right away if you are coming and if you need a ride. Admission to Lulu's is \$4. A preview of the New Divorce Act was lawyer **Allan Cooper's** topic at the general meeting on Wednesday, Oct. 16, at 8 p.m. at the JCC northern branch, 4588 Bathurst St., Room 212-213.

The first ever consumer show geared to singles takes place Oct. 25-27 at the Automotive Building, Exhibition Place. **Single in Toronto** is a show that encompasses all areas of single life and features fashion shows, lectures, demonstrations, a casino and much more, plus valuable door prizes. Admission is \$6 at the door. For information, call 440-0548.

for seniors

Chai Folk Dancers of the Jewish Community Centre have been entertaining for seven years. The 1985-86 season opened with a recent performance at the Royal Ontario Museum and the Oct. 15 Good Age luncheon and continues with performances at the Toronto Independent Benevolent Society's 75th anniversary at Beth David B'nai Israel Beth Am Synagogue on Sunday, Oct. 27, and St. John's Convent on Tuesday, Nov. 12. This group of young seniors invites everyone to folkdance with them on Wednesday mornings from 10.30 to noon at the JCC northern branch, 4588 Bathurst St. For information, call **Temé Kernerman** at 636-1880, ext. 234.

Workmen's Circle Social Club Plus 50 meets for lunch and entertainment on Tuesday, Oct. 22, at noon at 471 Lawrence Ave. W. For information, call **Shirley Grotell** at 222-7727.

Beth Shalom Seniors' next meeting takes place Wednesday, Oct. 23, at 7.30 p.m. at the synagogue. There will be entertainment. For information, call **Irma Kosinec** at 787-2328.

On Tuesday, Oct. 22, **Beth Tzedec Friendship Club Plus 50** welcomes guest speaker **Cynthia Gasner** who will give an introduction to the visit to The Precious Legacy, the Judaic treasures from the Czechoslovak State collection. The time is 1.30 p.m. at the synagogue. Non-members are charged \$1.50. Coffee and refreshments will be served.

Shaarei Shomayim Friendship Club enjoyed a successful Succoth party with entertainment by the Creative Living Choir on Oct. 3. The luncheon was extremely well attended. Now that the holidays are over, the programs for the coming year will proceed regularly and on schedule. On Monday, Oct. 21, at 1 p.m. an interesting film will be shown and refreshments will be served. The club is presenting two holiday trips — a trip to Amsterdam and Israel Nov. 12-Dec. 2 with all top hotels and exciting tours, and a holiday in Miami at Sassoan Hotel with Canadian funds accepted and many extras included. For information, contact **Ruth Eknovitz** at 224-5923 or **Lena Sugar** at 782-2262.

Senior Citizens Club of the Labor Zionist Alliance, 272 Codsell Ave., is now open for fall activities Monday to Friday from 10 a.m. to 4 p.m. The Chess Club meets daily from 1-4 p.m. the shuffleboard group meets every day from 10 a.m. to 1 p.m. and the discussion group on Tuesdays from 10 a.m. to noon. The committee for the Miami trip will meet on Wednesday, Oct. 23, from 10 a.m. to noon to receive further payments for the trip.

Club Chaverim greeted **David Lim** from Mutual Life of Canada on Wednesday, Oct. 16, at 1.30 p.m. at Beth Tikvah Synagogue. He

discussed some ideas for financial planning in retirement. Join the club for lunch followed by an afternoon of bingo on Monday, Oct. 21, at Beth Tikvah Synagogue, 3080 Bayview Ave. Lunch begins at 12.30 but you must arrive to reserve by noon. Cost for lunch is \$1.25. Bingo begins at 1.30 p.m. and is 50¢ for members and 75¢ for non-members. Beginning Monday, Oct. 21, the club is offering two classes for adults — stretching and breathing exercises with Yoga instructor **Carol Miller** from 10.15-11.15 a.m. at a charge of \$5 for members, \$7.50 non-members for 10 sessions and oil painting with **Beryl Frow** for beginners as well as those with some experience and the fee is \$10 members, \$15 non-members for 10 sessions. To register, attend the first class or call **Fran Chodak** at 889-0813.

Earl Bales Seniors' Place ongoing programs include bridge on Sundays and Wednesdays from 1-4 p.m.; bingo on Sundays from 7.30-9.30 p.m. with **Issie Samet**; dancercise on Wednesdays from 1-3 p.m. with **Ann Soren** and **Mary Greg** and line and ballroom dancing on Wednesdays from 7.30-9.30 p.m. with **Ada Goldblatt** and assistant **Irving Naftolin**.

At the **Wagman Centre**, The Law and You, a lecture series in cooperation with the Canadian Bar Association of Ontario, runs on Thursday evenings from 7.30-9 p.m. through to Oct. 31. The Oct. 17 lecture deals with Selling Homes, Buying Condominiums with **Garth Manning**. Lecture takes place in Room A & B.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

A special Casino Night, co-sponsored by the centre and Thornhill Lodge B'nai B'rith, is set for Saturday, Oct. 26, at Fairview Mall, 1800 Sheppard Ave. E. (near Don Mills Rd.), complete with games of chance, an auction, merchandise and two door prizes, a 1986 Hyundai Stellar GSL car and a lady's ruby and diamond ring. Doors are open from 7.30 p.m. to 1 a.m. Tickets are \$2 per person. Proceeds are in aid of the centre and other charities. For tickets, contact **Shirley Shnier** or **Rhea Shulman** at the centre.

If you are looking for good used books at bargain prices be sure to drop in at the giant book sale on Sunday, Oct. 20, from 10 a.m. to 3 p.m. Hardcover will be going at 50¢ and paperbacks at 13 for \$1.

The Lifelong Learning Institute (LLI) is offering a lecture on Annuities, RRSPs and You with **David Lim** on Thursday, Oct. 17, from 10-11 a.m. in the synagogue. There is no charge and everyone is welcome.

The Health Information lecture series continues on Thursday, Oct. 24, at 1.30 p.m. with **Changes in Diet Affect Handwriting**. **Linda Pitney**, director of the Canadian College of Kinesography, will talk about this new aspect of clinical research and will discuss possible correlations between medical conditions and individual handwriting styles. All health lectures are open to interested individuals. Admission is free for members and \$1 for non-members.

At the Wednesday afternoon social on Oct. 23, well-known singer **Rose Lovas** and concert pianist **Lola Julitta Kane** will entertain. Also, the new UJA film will be shown. Come out and see some of the centre's activities documented in this film. It all begins at 1 p.m. The cost is \$1 members, \$1.50 non-members.

The Candlelight Dinner and Concert on Wednesday, Oct. 23, features the Zemer Chorale in a program of Yiddish, Hebrew and English songs. The dinner is at 6 p.m. and the concert at 7.30. The charge for dinner and concert is \$4.50 and for just the concert it is \$1.50. This is for members only.

The Literary Luncheon (for members only) on Monday, Oct. 21, features **Sidney Bacon**, who will translate and review a Yiddish book written in the early 1900s by a London (England) woman author. The time is 11.30 a.m. to 1 p.m. in the Music Room. The fee is \$4.

On Sunday, Oct. 20, at 2 p.m. **Mike and Cy Segal** will play the guitar and the harmonica. Fee is \$1 members, \$1.50 non-members.

at the jcc

A tour of The Precious Legacy exhibit at the Royal Ontario Museum has been arranged for Sunday, Oct. 27, from 10 a.m. to 1 p.m. for members of the Jewish Community Centre and also non-members. Admission for students is \$6.50 for JCC members, \$8.50 non-members, and for adults it is \$7.50 JCC members, \$9.50 non-members. This charge includes a film which will serve as an introduction to the film and rental of the tape recording to accompany the display. For information, call **Leora Levi** at 636-1880, ext. 260.

Leah Posluns Theatre School announces a new course for adults — Daytime Acting with **Rose Dubin**. As well there are still some openings for Directing, Advanced Acting for ages 16-22 with **Lewis Baumander** and Musical Theatre for 15 years and up with **Tom Diamond**. Call 636-1880, ext. 230 or 271.

[Cont'd. on page 16]

Organizations and People

What's New

[Cont'd. from page 15]

Café Dizengoff, a joint project of the JCC northern branch, Canadian Zionist Federation, Youth and Hechalutz department and the Israel Program Centre, invites all high school and

university age students to an evening with Israeli superstar, rock entertainer **David Broza** on Saturday, Oct. 19, at 8.30 p.m. at the Bloor JCC, 750 Spadina Ave. Admission is \$5. For information, call **Elizabeth** at 636-1880.

The adult education department of the JCC is presenting a lecture by **Nathan Garnick**, program director of the Albert J. Latner Jewish Public Library, on Monday, Oct. 21, from 1-2.30 p.m., as part of the Topics Unlimited lecture series. The talk is titled 125th Anniversary of Sholom Aleichem. The centre is at 4588 Bathurst St. Admission is \$1 at the door. Everyone is welcome. For further information, call **Georgine Nash** at 636-1880.

The adult education department, in conjunction with the early childhood services department, is offering a most interesting lecture for parents of young children. Questions About Sex Your Children Will Not be Afraid To Ask is the title of the talk given by **Rosalie Shadlin**, a specialist in sex education. The program takes place at the JCC northern branch, 4588 Bathurst St., on Thursday, Oct. 24, from 9.30-10.30 a.m. Cost is \$3 JCC members, \$4.50 non-members. For further information, contact **Georgine Nash**.

The starting dates of three courses offered by the adult education department have been changed — Adventure in Self Discovery with **Myra Merkur** begins Wednesday, Oct. 16, from 1.30-3 p.m., for seven weeks at a cost of \$40 JCC members, \$55 non-members; Living With Teens and Surviving with **Brenda Greer** starts Thursday, Oct. 17, from 1.30-3 p.m. for four weeks at \$30 JCC members, \$40 non-members, and Couple Communications with **Jonathan Sigel** also begins on Thursday, Oct. 17, from 8-10 p.m. for five weeks at \$70 per couple JCC members, \$85 per couple non-members. Call **Georgine Nash** for information.

Duplicate bridge continues every Tuesday from 1-4 p.m. Cost is \$2 members, \$3 non-members. Call **Georgine Nash** if you are interested.

Soviet Jewry role for Offer

TORONTO —

Steve Offer, the Liberal MPP for Mississauga North, has been appointed co-chairman of the Ontario Legislature's Committee for Soviet Jewry.

Offer was appointed to the all-party committee by Ontario treasurer **Robert Nixon**, the committee's immediate past co-chairman.

He will join MPPs **Marion Bryden** (NDP—Beaches-Woodbine) and another new member, **Don Cousens** (PC—York Centre) on the executive committee, which monitors plight of Soviet Jews, **Refuseniks** and **Prisoners of Conscience**.

Offer will divide his duties on the committee with his job as parliamentary assistant to Consumer and Commercial Relations Minister **Monte Kwinter**.

The committee's main mandate is to sensitize Ontario politicians to the issues surrounding Soviet Jewry.

Events for kids planned

TORONTO —

The Toronto branch of the Association for Early Childhood Education and Mariposa in the Schools are planning a series of events for children and adults to help celebrate the Week of the Child proclaimed by Toronto Mayor **Art Eggleton** for Oct. 19-26.

Such artists as **Sandra Beech**, **Bill Russell**, **Chris Whitely**, **Cailin Hanford**, and **Rick and Judy** will perform a concert at **Nathan Phillips Square** 1-2.30 p.m. on Saturday, Oct. 19.

An art exhibit consisting of creations by children from day care and children's centres throughout the city will be on display in the Rotunda of City Hall during the week.

The association says its objectives for the week include raising public awareness about important issues concerning young children, bringing together concerned adults and publicizing the work of early childhood educators in Toronto.

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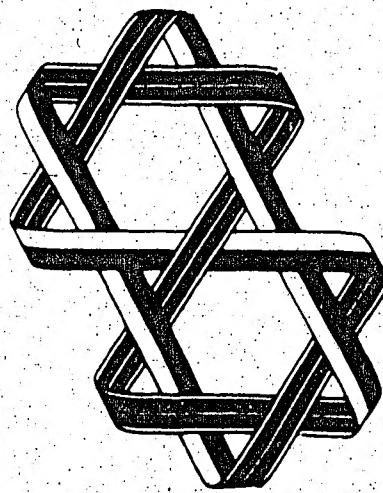
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Campaign HOT-line



Principal speakers at opening meeting of Optometrists Division are from the left, Dr. Mark Mandelcorn, Dr. Harry Krakowsky and Dr. Dennis Bader.

It's mid-October, the campaign is in full swing, and to date there is an overall 25% increase over the total reached last year at this time.

"That's great," says UJA Campaign Chairman, **Jack Gwartz**, "but we still have a very long way to go before we reach the goal we set out for ourselves in this campaign."

The absorption and resettlement of thousands of Ethiopian Jews, has, he says, put an enormous strain on Israel's already troubled economy. Cuts in the Jewish Agency budget place crucial social programs and services in serious jeopardy at a time when they are most needed by Israel's most dependent.

Gwartz urges his fellow canvassers to make an extra effort in getting those dollars in. It will mean so much to so many.

It was wall-to-wall Optometrists at last Sunday's opening meeting of the division, and one of the first in memory which **Dr. Scarlet Albright** was unable to attend.

His Co-chairman, **Dr. Dennis Bader**, very ably presided over a full morning agenda which included the screening of "Operation Moses," an update on current needs by UJA Health Professions Chairman, **Dr. Harry Krakowsky**, and a keynote address by **Dr. Mark Mandelcorn**, who spoke on "Recent Advances in Eye Surgery."

Among those present were: **Lorne Berman**, **Irving Berger**, **Joel Berk**, **Sondra Black**, **David Bookman**, **Sid Cohen**, **Roger De Pinto**, **Sydney Faibish**, **Brian Feinstein**, **Brian Feldman**, **Irving Feldman**, **Philip Franklin**, **Berny Fresco** and wife, **Steven Gold**, **Joshua Josephson** and wife, **Lorne Kay**, **David Korn**.

Also in attendance were: **Marvin Langer**, **Louis Lunsky**, **Marvin Lunsky**, **Harvey Mayers**, **Harvey Naf-tolin**, **Jack S. Pollock**, **Dennis Ruskin**, **Stan Salsberg**, **Harry Shadlyn**, **Brenda Shaul**, **Patricia Galvin Rosenberg**, **Larry Sheldon**, **Howard Shilling**, **Howard Snow**, **Howard Stone**, **Ralph Swartz**, **Larry Teitel**, **Milton Teitel**, **Cal Weinryb**, **Larry Wiseman** and **Marcie Yudin**.

Blue Jay fever is running rampant. **Harvey Rosen**, Business Division Chairman, is aware that canvassers are every bit as caught up in the excitement

as the rest of the population. And so, he came up with the idea for a World Series day on Wednesday, October 23 — beginning with breakfast at 7:45 a.m. in the Lipa Green Building, a full day of canvassing, and for the piece de resistance, head on up to the Oakdale Golf & Country Club for a 7:15 p.m. snack prior to watching the game on television. Nothing like rooting for the home team with your buddies.

Paul Rothstein, Major Gifts Chairman, will also participate in the day with a number of canvassers from his division.

A special "Precious Legacy" evening is planned for Wednesday, October 23, as the first of three events scheduled as part of the newly-organized Thornhill Young Couples Program, an outreach project aimed at young families in the Thornhill area.

The second evening, scheduled for Wednesday, November 13, will deal with family financial planning and will be held at 4600 Bathurst Street.

And slated for December 2 is a Chanukah celebration for the whole family.

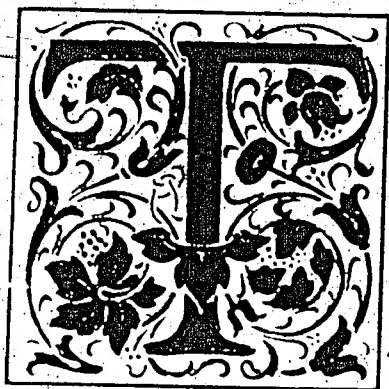
Committee members include: **Lorne and Carol Alter**, **David and Judy Engel**, **Allan and Susan Fenwick**, **Lorne and Linda Greenwald**, **Keith and Janis Landy**, **Al and Elaine Lightstone**, **Gerald and Shelley Richler**, **Lorne and Diane Sidenberg** and **Stephen and Janet Wasserman**.

The Association of General Studies Teachers in Hebrew Schools have sent in \$1,100 as their contribution to the 1986 campaign.

Our heartfelt thanks to **Morris Baker**, President of the All-For-One Mutual Sick Benefit Society and all the members, for the very generous Treasury Gift of \$5,000, just received. This society comes through year after year.

And all you women out there — don't forget the big event of the month — **Kaleidoscope 86!** It is the official kickoff of the Women's Division campaign on Thursday, October 17 at Shaarei Shomayim Synagogue, from 9:00 a.m. to 3:00 p.m., including lunch. Registration is \$5.00, luncheon, \$10.00.

SUPPORT THE U.J.A.



ZEDAKAH.

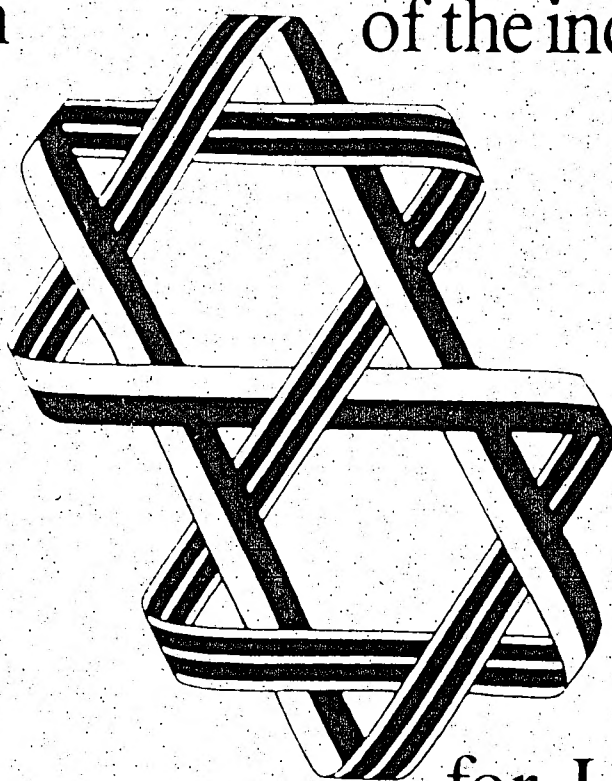
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In Toronto, the Supplementary Assistance Program is what Tzedakah is all about. It is administered by Jewish Family and Child Service... an affiliate of the Toronto Jewish Congress, which is funded by United Jewish Appeal. 2000 Jewish Torontonians were

aided this year through Supplementary Assistance: families existing below the poverty line...the elderly, many of them alone and without income...single-parents, facing hard new realities...the handicapped. Each stands taller today because of that assistance. That is Tzedakah. United Jewish Appeal recognizes Tzedakah through its special tie to The Covenant...and affirms its ongoing commitment to a viable Jewish family life, and the dignity of the individual.



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Organizations and People

Envoy, committee would monitor violations

MP Kilgour calls for human rights ambassador

By
PATRICIA RUCKER

TORONTO — Canada should appoint a human rights ambassador and set up an official committee of both houses of Parliament on human rights, says the chairman of the Parliamentary Group on Soviet Jewry.

David Kilgour addressed 40 members of the Committee of Lawyers and Jurists for Soviet Jewry at a recent luncheon.

Kilgour, MP for Edmonton-Strathcona, said the

ambassador and the committee would receive information and issue reports on human rights all over the world as well as in Canada.

"If we could focus on human rights regardless of geographic limitations, we could build a real record of credibility," Kilgour said.

Kilgour told The CJN that such a committee would not absorb the Parliamentary Group for Soviet Jewry, but rather complement its work.

The group, which is purely voluntary and is not

an official parliamentary committee, now has 273 members in the House and Senate.

Stressing that he was speaking personally, and not in his capacity as parliamentary secretary to the minister of external relations, Kilgour was clearly distressed as he recounted meetings he and two other MPs had with Refuseniks and families of Prisoners of Conscience in the USSR last spring.

The all-party delegation included Liberal Sheila Finestone and NDPer

Nelson Riis. They were accompanied by Canadian Jewish Congress president Milton Harris and his wife, Ethel.

The plight of some families they spoke with is well known: Anatoly Scharansky's mother, unable to contact her son for months at a time; the wife and son of Yosef Begun, who had just ended long hunger strikes; and the family of Yosef Berenshtein, who learned that severe eye injuries Berenshtein suffered in a prison beating were left untreated "because they were self-inflicted."

But the most moving of Kilgour's stories came from two Refuseniks who gave permission for their names to be used outside the USSR.

Naum Meiman is 75. He is a mathematician who has been in refusal for 10 years.

His request to emigrate was denied because, years ago, he had access to classified documents.

Meiman is one of the 19 founding members of Helsinki Watch, a group in the Soviet Union that monitors compliance with the international human rights agreements signed by 35 countries including the USSR in Helsinki in 1975.

Only three of the 19 are not in prison camps or internal exile.

"The condition of Soviet Jewry is becoming worse and worse," Kilgour said Meiman told him.

The other Refusenik who allowed his name to be used is Alex Zelichonok, a 49-year-old Leningrad engineer.

He told Kilgour that "anti-semitism is the one single final ideology in Russia today."

Zelichonok recounted a KGB raid on a Hebrew school in Leningrad. When Russian books translated into Hebrew were confiscated as "anti-Soviet," the explanation was simply that "you can use them to talk Hebrew."

Kilgour reported that Zelichonok was recently convicted on charges of having talked to foreigners — the parliamentary delegation.

Kilgour participated in the experts conference on human rights — part of the follow-up to Helsinki — hosted by Ottawa last May.

He felt that some progress had been made, because "the Soviets appear to have abandoned their view that human rights is purely an internal matter."

But he was blunt in his assessment of the levers that can be pulled to influence attitudes in the Kremlin.

"The Soviet regime will become less aggressive only when it is worried about its ability to govern effectively and not from any sense of security," Kilgour said.

He agreed with the head of the U.S. delegation to the parley, Richard Schifter, who said that respect for

human rights produced detente, not the reverse.

Kilgour quoted Schifter: "It is standard to reason that a foreign government will reward other countries by granting its own people their human rights."

"What this means is that (such) a government holds its people hostage."

Kilgour urged the members of the lawyers' committee to send letters and delegations to the

Soviet ambassador (as he has done), and to press their own politicians to keep the issue current.

"In my opinion, there are still a few people in the Pearson Building (the headquarters of external affairs) who need to be sensitized."

He quoted Meiman: "We must convince the Soviet Union that the West is deeply committed to this issue."

Helping Ethiopians shows Israeli values

TORONTO —

The effort to aid Ethiopian Jews "has brought us back to the first days of Zionism — which stresses the freedom of Jews to live in Eretz Yisrael," says Chaim Aron, chairman of the Jewish Agency's Immigration and Absorption Department.

In a message to Toronto UJA Campaign chairman Jack Gwartz, Aron stressed that despite the hardships of the Israeli economy including high inflation, frequent devaluations, sharp reductions in basic commodity subsidies and record unemployment, in no instance have these problems interfered with the absorption of Ethiopian Jews.

In fact, he said, "It is in the conscience of the Israeli people that we are doing a very important thing. And the Ethiopian

Jews know and appreciate it."

The absorption of the Ethiopians has now entered its second phase which will result in the new immigrants gaining their own apartments and jobs, Aron said.

"Within six months, 700 families will complete the process at absorption centres and move into Israeli society, which has shown itself more than ready to welcome them," he said.

In the meantime, Aron noted, teenagers would continue to enter Youth Aliya villages, where 2,100 are already enrolled, and others would go on to Israeli universities where 62 Ethiopian Jews recently enrolled.

In working with adult Ethiopian olim, Aron said, the men are being trained in a number of marketable skills ranging from dia-

mond cutting to computer operation.

In the case of women, the Jewish Agency is working to reconcile the Ethiopian tradition of not working outside the home with the reality that most Israeli families depend on two incomes, he said.

In his remarks to Gwartz, Aron noted that the process of absorbing Ethiopian refugees was a joint project of Israel's government and the Jewish Agency, with the latter receiving its funding from Diaspora Jewry — the bulk of which is derived from North American United Jewish Appeal.

"It would have been almost impossible," he said, "to perform everything we are doing with our Ethiopian brothers and sisters without the help of the UJA."

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Organizations and People

Physicians make plea

Lunch for Africa project raises funds for the hungry

By
PAUL LUNGEN

TORONTO —

You don't have to be a rock star to make a contribution to African famine relief.

That's the message directed at the Canadian public by an organization of physicians concerned with the tragic plight of thousands of starving Ethiopians, among them 10,000 Black Jews.

Three dollars will feed five Ethiopian children, the Canadian Physicians for African Refugees points out, and last week, Metro Toronto residents put their money where their mouths are when they lined up at "feeding stations" across the city to contribute to famine relief in that ravaged country.

Last week's "lunch for Africa" was the latest in a series of events launched by CPAR to raise funds for direct Ethiopian relief.

Metro area mayors, including North York Mayor Mel Lastman, York Mayor Alan Tonks and David Johnson of East York donned chef's hats and aprons and sampled the protein-rich gruel that has been used at the CPAR

clinic in Ethiopia to bring starving Africans back from the brink of death.

Feeding stations at eight shopping malls, six Metro area City Halls (plus Brampton), Ryerson Polytechnical Institute and the University of Toronto were set up to provide samples of the Canadian Food Supplement, the high nutrition porridge used in Ethiopia.

For \$3 a bowl, Torontonians were able to get "a taste" of life in Ethiopia and make a modest contribution that will save starving people, said Mark Doidge, president of CPAR, at a press conference announcing the promotion.

Simcha Jacobovici, vice-president of planning of CPAR, told the conference the famine in Africa was the "worst ecological crisis of the 20th century."

Following the Holocaust, people were asked why they didn't do something about it. In years to come, people will ask the same question about Africa, he said.

Jacobovici told The CJA Gondar province, home for the 10,000 remaining Ethiopian Jews, was hit "very hard" by the famine, and Black Jews are dying "in large numbers."

He said the area is a war zone where the Tigrean Popular Liberation Front is fighting government forces, and as a result, it is "de facto" off limits to relief efforts.

Jacobovici noted that CPAR is a non-political, non-sectarian organization concerned with providing its own direct relief to all Ethiopian communities.

CPAR has established a clinic in Fursi, Ethiopia, in the heart of a famine-ridden area, Jacobovici stated, where it provides medical care, feeds thousands and trains local people in health care. Plans are to help set up a health care infrastructure and "make a difference" by training local people in medical self sufficiency.

That effort requires money, and CPAR is counting on the grassroots support of concerned Canadians to contribute either their time, their money or themselves in the fight against starvation, he said.

He noted that Toronto craftspeople had gotten the fund raising drive under way with \$30,000 raised last March at a Harborfront crafts sale, and that the federal government had kicked in \$182,000 through

Africa Emergency Aid for CPAR activities.

Last week 14 Canadian apparel designers participated in a fashion and variety extravaganza to support of CPAR (CJN Oct. 3).

As a result of such fund raising efforts, CPAR was able to set up its first clinic in Fursi, 300 km north of Addis Ababa, where its single doctor and nurse provide medical care for 24,000 people.

In Toronto, there is one doctor for every 500 patients, Doidge noted.

A second CPAR team will set up the Northern Lights clinic in November, Jacobovici stated, in the Southern Shoa area of the country.

He said CPAR is encouraging volunteers to donate their energies in Canada or in the field in Ethiopia. Many medical professionals have done so, he noted, but there is room for those in other fields — including lawyers to help in complex business negotiations in Canada and administrative experts to help the clinics function properly.

For more information, contact CPAR at (416) 961-6786, 961-4085 or 481-0386.



Madeleine and Dr. Arnold Epstein are the 1985 Toronto Negev Dinner chairmen.

Epsteins will chair dinner for Carrs

TORONTO —

Dr. Arnold and Madeleine Epstein, the 1982 Negev Dinner honorees, will serve as chairmen of the Negev Dinner honoring Donald Carr and Judy Feld Carr, to be held on Sunday, Dec. 1, at the Royal York Hotel.

In announcing the Epsteins' appointment, Sid Bearg, president of the Jewish National Fund of Toronto, said that "We are most pleased that 'Bucky' and Madeleine Epstein will play an important leadership role to ensure that Toronto Jewry's tribute to

Donald Carr and Judy Feld Carr will be a warm and meaningful expression of admiration for our very popular honorees."

Among the important causes which the Negev Dinner chairmen have furthered are Baycrest Centre for Geriatric Care, B'nai B'rith, Council of Jewish Federations, Federation of Jewish Women's Organizations, Hadassah-WIZO Organization of Canada, Haifa University, Holy Blossom Temple, Jewish Community Centre, Mount Sinai Hospital, Toronto Jewish Congress, United

Jewish Appeal, United Appeal of Metropolitan Toronto and United Way.

Both chairmen have received the Ben Sadowski Award of the TJC.

The proceeds from the Negev Dinner will help the newly launched Canadian JNF project — The Redeemers of Jerusalem. Bearg said this project is designed to enhance the environment of Jerusalem through the creation of a ring of green belts and recreational facilities for the enjoyment of its citizens.

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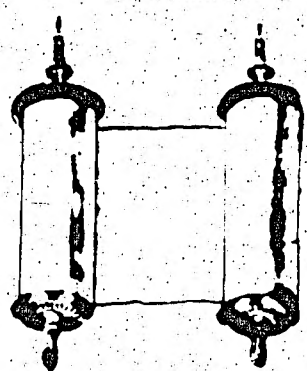
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Organizations and People



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By
RABBI MEIR URI GOTTESMAN

Parshat Noah

It doesn't pay to be greedy — we take nothing along with us.

Relates the Lefesh Chayah: A woman once heard a maggid (itinerant preacher) declare: "Happy is the person who prepares himself food for the World to Come, nourishment for the road."

The woman took the words literally, and after each meal she set aside a little bit of food, to be buried with her when she died — so she would have what to eat in to next world.

When people heard of her deed, they laughed: "That's not the food you take along," they explained, "but the food and drink that you share with others — the mitzvah."

So also — explains the Otzar Chaim — is the meaning of G-d's demand to Noah: "And you get for yourself from all food that is eaten, and gather it to yourself."

Gather for yourself your good deeds, all the food that was eaten by the poor and humble you fed. Gather that into your ark when you go into stormy waters!

G-d never forgets anything. Every chessed — kindness and help — that we do for others is recorded and rewarded... even decades later. The more we help others; the more we bless ourselves.

Taught the Maggid of Kuznitz:

Every author writes an "introduction" to his book. So also the Al-mighty wrote an introduction to the Torah, outlining the qualities a Jew must have to acquire wisdom.

First is the story of Cain who killed his brother Abel. Why? Because he was jealous that his brother found favor in G-d's eyes.

Then came the flood in the time of Noah. Why did G-d bring such a terrible punishment — kee heeshchis kol basar... Every flesh became immoral — the sin of lust.

Finally came the attempt to build the Tower of Babel, which left the people scattered and confused. Who needed to build such a CN Tower in those days? But the people were filled with tremendous arrogance and conceit. The transgression of false pride.

Look — teaches the Torah — kinah, taavoh, v'kavod, jealousy, lust, pride destroy a person. Here are the examples — learn from them, and dedicate yourself instead to the path of holiness.

Why, the terrible flood?

A man invited guests to a festive banquet. They had a groaning table before them, filled with good food. Immediately, they fell to bickering, fighting, arguing, grabbing, snatching morsels from each other's plates.

Said the host: "This is how you conduct yourself... I'll pull away the whole table!"

G-d gave man such a beautiful world. The trees are red and golden in the fall. Our homes are full of bounty. There is much music everywhere, and blessing from every corner. Dare we be jealous? Dare we be sad?

May we be flooded with happiness — easy as ABC — Good Shabbos.

Search for war criminals

Veracity of Soviet evidence aired

By
PAUL LUNGEN

TORONTO —

A spokesman for B'nai B'rith Canada and an American lawyer who has represented alleged war criminals in the United States clashed here recently in a debate over the use of Soviet supplied evidence in Canadian war criminal hearings.

David Matas, counsel for the League for Human Rights of BB Canada, argued that documentary and deposition evidence from the Soviet Union should be considered in Canada if safeguards are undertaken to ensure its reliability.

He said such evidence has been used in cases in the United States, where courts have found "the evidence to be true and trustworthy."

But Chicago lawyer Paul Zumbakis challenged Matas' assertions, saying any evidence originating in the Soviet Union — which views war crime trials as political matters involving

state interests — would be tainted and unreliable.

He took issue with Matas' interpretation of U.S. cases, saying courts there had been "troubled" by Soviet supplied material.

The issue is currently being considered by Justice Jules Deschenes, whose 1-man commission is mandated to investigate alleged Nazi war criminals living in Canada and what can be done to bring them to justice.

The commission, which is reviewing cases against 660 suspects, announced last month it was considering traveling to the Soviet Union, Poland, the United States, Great Britain and the Netherlands to gather more information.

Deschenes' report is expected by the end of the year.

The debate arguments echoed statements made recently before the commission.

In recent commission hearings in Ottawa, a spokesman for the Uk-

rainian-Canadian Committee was critical of media reports which suggested the Ukrainian community in Canada was harboring war criminals, while a Trent University anthropologist, Ron Vastokas, said the Soviets would try to discredit East European immigrants, minimize Soviet war crimes and drive a wedge between East Europeans and Jews abroad.

However Jewish groups, including BB and the Canadian Jewish Congress, have urged the Deschenes commission to consider all available evidence in its search for war criminals.

Matas told about 120 people at the University of Toronto's law school that East Bloc evidence should not be accepted "blindly, on faith." But, he said, we should have confidence that Deschenes and Canadian courts would be able to "sort out good evidence from bad," noting that even the evidence of Soviet witnesses could be truthful.

Zumbakis replied that the Soviets, through the KGB, intimidate witnesses and control all archives which contain captured Nazi documents. The defence, he said, has neither the opportunity nor funds to examine the ar-



David Matas

chive material for exculpatory evidence.

He said previous example of eyewitness testimony contained deliberate mistranslations by Soviet interpreters, "3rd degree hearsay" and intimidated witnesses.

It's not the witnesses that are necessarily unreliable, he said, it's the Soviet system.

Matas argued that agreement with the Soviets could be reached for independent translators, and access to exculpatory materials could be made available for the defence. To which Zumbakis replied that the Soviets in a number of cases "have broken every promise (the BB and CJC) recommended."

In a question period following the main addresses, lawyer Alex Epstein noted that members of East European emigre groups have been charged with collaborating with the Nazis and that these groups had refused to provide evidence of collaborators in their midst.

Didn't that throw "suspicion" on their arguments against using Soviet evidence, Epstein asked.

Zumbakis dodged the question, saying justice could not be done if the commission ignores Soviet war crimes. "To go after only one group does (not serve) justice," he stated.

He then asked if Epstein was proposing that Jews, who persecuted Ukrainians as members of the Bolsheviks, be investigated too.

Other panelists participating in the question period were law professor Yuri Luryi, a Soviet emigre, and journalist Stanley Oziewicz, who has covered the Deschenes hearings.

The debate was sponsored by the Civil Liberties Commission of the Ukrainian Canadian Committee, with the support of the U of T's Ukrainian Students Club, the Jewish Students Union and BB Canada.

Youth group seeks 800 for program

TORONTO —

Canada World Youth is offering 17- to 20-year-old Canadians the chance to learn about development in a cross-cultural program through voluntary work projects in communities in Canada and in a developing nation in Africa, Asia or Latin America for six to eight months.

CWY, funded in part by the Canadian International Development Agency, and now in its 14th consecutive year, has announced that it is seeking 800 young people to take part in next year's youth exchange program.

The young Canadians, joined by an equal number of exchange country participants, will live and work in vastly different cultures and communities. Small teams of CWY participants, each with a Cana-

dian and exchange country group leader, integrate themselves into communities, first in Canada then overseas, through volunteer work in fields such as agriculture, co-operatives, environment/conservation, social services, small businesses, recreation and community groups.

All costs during the program — food, lodging and transportation are covered by CWY. Some pocket money is provided.

Canada World Youth's exchanges start in June, July, August and September. Deadline for receipt of applications for all exchanges is Jan. 15, 1986.

Application forms and more information are available from Canada World Youth, Ontario Regional Office, 627 Davenport Rd., Toronto M5R 1L2, (416) 922-0776.



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Organizations and People

Meteoric rise for Ezrin

Peterson's chief of staff both blunt, diplomatic

By
PATRICIA RUCKER
TORONTO —

Three and a half years ago, Hershell Ezrin gave up a promising career as a diplomat to become chief of staff to the new leader of Ontario's official opposition, David Peterson.

As they settled in to the Opposition offices in the Legislative Buildings at Queen's Park, it looked as if their files would stay put for a while.

The ruling Conservatives under Premier William Davis had, just a year earlier, put an end to six years of minority government with a sweeping 70-seat victory.

Today, the 38-year-old Ezrin is principal secretary to the premier of Ontario.

He revels in the turnaround.

"I had people who wondered why I moved," he admits — and then the grin breaks through.

"They're fewer in the last weeks. A number have phoned me and said, 'I guess you knew something that we didn't know.'"

His rise in the department of external affairs was meteoric. At 31, he was one of the youngest officers ever given a personal rank equivalent to assistant deputy minister, putting him in line for a posting as ambassador.

And he capped his swift ascent through the diplomatic ranks by being seconded in 1981 to the department of justice in Ottawa as executive director of the Canadian Unity Information Office (CUIO), where he was deeply involved as a member of the public service team that worked on repatriating the Canadian constitution.

"That's one of the ways of explaining why I got here. I had a chance to participate in some of that history... and then David Peterson said to me, 'Come and try to make some history here.'"

Even as a diplomat, Ezrin had had experience in the political trenches. He went to the CUIO from a 1978 posting to New York as Canadian consul. His job was to fight Quebec's efforts to convince the American business community that separation was inevitable.

And his affiliation with the Liberal Party began early. In 1965-66, he was president of the University of Toronto Liberal Club, which he led to victory in model parliament elections.

Ezrin can be bluntly political. He slams the previous government for inaction: "For the last few years... legislation was very, very sluggish indeed, and we have a public policy responsibility the premier feels very strongly about."

He ticks off some areas where the new government must act swiftly: the quality of Ontario's education system, separate school funding, free trade with the United States, protecting

the environment — and looking further ahead, dealing with a post-industrial society and a rapidly aging population.

He can also be diplomatic. He jokes about his role as principal secretary ("I have both word processing and shorthand") and is quick to reject any suggestion that he is the funnel through which all policy suggestions must pass.

"The premier does not work in that fashion," he states firmly. "He likes to have different information coming to him from different people."

"One of my responsibilities is to ensure a flow of quality information from different perspectives... so that he has a feel for a range of options and is not a captive of a narrowly synthesized set of one or two."

Jewish roots go deep

There is a qualifier: "I do have a role which some people might interpret as controlling, so I don't want to understate the case."

Because we're a very new government, the premier has encouraged ministers to review policy announcements (with us) to make sure they're consistent with our previous policies... because sometimes the ministries are working on the basis of old directions."

But Ezrin is more than a politician and a diplomat. He is a practicing Jew, and his commitment to his heritage has been constant throughout his career.

One of his deepest sources of satisfaction in the Liberals' upset victory springs from his conviction that it was a victory for a new face of Ontario — a face reflected in the makeup of Peterson's staff from the very first days in opposition.

"I think there's an interesting point that can be made about the concerns shared by a number of people on the staff."

"We all had young children (the Ezrins have two daughters, Rachel, 9, and Shaina, 6). Seventy per cent of us (at that time) were ethnics... The sentence remains unfinished as he remembers, softly at first and then with rising anger:

"It's a small thing, but I will never forget my late father taking me to a

place to go fishing one day — in Ontario, in the early 50s — and they wouldn't rent us a boat."

"I will never forget that, and that's wrong and our system can't tolerate things like that."

Ezrin and his colleagues wanted their children to grow up in a different kind of society.

"This new face of Ontario... we were talking about a sense of values that we shared, about the way government could be. We felt that the (previous) government had lost touch with some of those values. They weren't our values."

"There was a Miller's Ontario. There is a Miller's Ontario."

The Jewish roots of both Ezrin and his wife Sharyn, a registered psychologist who holds a doctorate in program evaluation, go deep in Toronto.

Sharyn is a niece of CJN columnist and former MPP J. B. Salsberg.

Ezrin's grandfather was a founder of the Anshe Lubavitch synagogue in the old Jewish area around College and Brunswick where he grew up.

He went to services there regularly ("We had the best schmaltz herring in the world," he recalls fondly) and attended Associated Hebrew Schools on Brunswick Ave.

He was one of the first grade 9 graduates of Associated, and then attended high school at Vaughan Road Collegiate.

When his family moved north to the Beth Shalom, he put his religious education to use as a Torah reader — and his nerves to the test as a leader of the junior congregation on the High Holidays.

And on his first foreign posting, to the Canadian High Commission in India, he and Sharyn broke the mold of foreign service officers — and foreign service wives — by immediately becoming deeply involved with the local community.

From the beginning, it was not the diplomatic cocktail and tea party circuit that absorbed their attention.

They arrived in New Delhi just before Rosh Hashanah, 1971 — and one of the first things they did was to call the local synagogue, the Judah Hyam Hall.

"They were ecstatic, first that people were phoning... and then they were even more ecstatic when they found out that I could perform a number of quasi-rabbinic functions," Ezrin recalls.

He led services, learning the congregation's



Hershell Ezrin, principal secretary to Premier David Peterson.

Sephardic melodies. And in return, he introduced an Ashkenaz flavor when he read the Torah with the melodies he had learned in Toronto.

At the community Passover seder, the Ezrins ate curried lamb, slaughtered by a schochet brought in from the much larger Jewish community in Bombay, and matzo, also from Bombay, sent up in wicker baskets.

In return, the Ezrins introduced New Delhi Jews to the delights of haman-tashen at Purim.

And one memorable day, Ezrin found himself, as a member of the Jewish Welfare Board of New Delhi, in a procession winding its way under a 120° sun around a plot of land donated by the Indian government for a cemetery.

Because of conflicting advice from Jerusalem and New York on the proper way to consecrate the land, the intrepid members of the congregation made the 7-fold circuit twice, once clockwise, and then counter-clockwise.

The Ezrins felt at home in New Delhi. Religious toleration, Ezrin says, is far greater than in Canada.

"The Indian government used to ask for a list of all the Jewish holidays from the synagogue so that they could give leave to their Jewish employees. I haven't seen that done around here recently, as an example."

And the Ezrins, in turn, reached out, not only beyond the High Commission but beyond the synagogue. Sharyn studied

south Indian vocal music; worked as a volunteer with the mobile creches that provided care for the children of migrant construction workers, and taught psychology, again without pay, at Lady Irwin College in New Delhi.

Both in India and in Los Angeles and New York, Ezrin says, "we always felt that our foreign postings were an opportunity for us to understand other people. They weren't to recreate Canada."

"One of the revelations I had in India came from some of the Christian

people at the High Commission. It was very difficult for them to be in a minority situation for the first time... they'd come around at Christmas and say 'It doesn't feel like Christmas'... and I'd say, 'It does to me.'"

Did the Ezrins' ability to adapt come from their own experiences, growing up within a minority in Canada?

Ezrin pauses. "I think that would help. But if you find joy in new things, there's a sense of discovery about life that's very important."

He circles back to

politics. "The exciting part about this job is learning more all the time... you get to the stage where you say, 'Hey, they pay me for this, too.'"

In a profession viewed with cynicism by the public (a fact which bothers him a great deal), Ezrin remains an idealist.

He wears his Jewishness proudly, because he insists on the same tolerance that he grants freely to others.

And he wears his political colors proudly, because he believes that his party and his premier can ensure that tolerance in Ontario.



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Organizations and People

Good listeners take non-judgmental approach

Unload your tzoresh on the Jewish Distress Line

By
RON CSILLAG

TORONTO —

One of two black telephones buzzes and a volunteer at the Jewish Distress Line is quick to pick it up.

"Tel-Aide, Jewish Distress Line, can I help you?" she answers.

On the other end is a woman who has in the past attempted suicide. She is depressed and wants to talk about her life, her psychiatrist and unrelated events. Suddenly, she cuts the conversation short by

saying she doesn't feel like talking any more.

"That's a fairly typical call," says Lisa, the volunteer. "She was depressed and just wanted to talk to someone."

On any given day, the Jewish Distress Line, a 6-month-old pilot project of Toronto Jewish Congress, fields from 30 to 75 calls from people who are lonely, have marital or financial problems, need to be referred to a specialist, are or have been suicidal or just feel the need to unload.

Lisa and the 35 other Jewish volunteers who

man the Jewish Distress Line's phones all have at least one thing in common: they're good listeners—the main requirement for the job.

Tel-Aide/Jewish Distress Line is the city's first successful distress hotline for the Jewish community, (a private line was active in Toronto a few years ago, but folded) and, organizers say, a needed addition to the city's six existing distress telephone centres.

Project chairman Cathy Tile says the line was inaugurated for a 2-year trial run last Passover because of a perceived need in the Jewish community for the service.

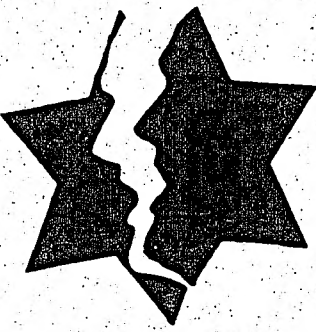
"Very often, it's a case of one Jewish person wanting to talk to another. In any group, there's a desire to try to relate to someone you can feel comfortable with," Tile told The CJN in an interview.

Simply by dialing 636-9610 on Monday to Thursday between 9:30 a.m. and 10 p.m. (until 4 p.m. Fridays) and Sundays from 10 a.m. to 4 p.m., a caller may talk to a volunteer who has been highly trained in the lost art of listening.

"It's a completely non-judgmental approach. What we're emphasizing in the volunteers is good listening. We try to get them to unlearn their natural, instinctive desire

to help," Tile said. The key is to listen, not to offer advice.

The line has so far handled over 500 calls and each one is carefully summarized and logged into one or more of 26 categories. Most, said Tile, fit into the "low end of the crisis spectrum": the lonely friendless and troubled seeking solace in being able to talk, even to a stranger. These are the "distress" callers.



Many are "regulars," repeat callers, perhaps with a different problem each time. Many simply seek referrals. Tile said although the line is not a referral service, it can direct a caller to another source.

While not all users are Jewish, Tile said many do have specific Jewish problems: anti-semitic incidents, intermarriage or family conflicts topping the list. In these cases, she explained, Jews can turn to other Jews in a completely anonymous way. There are no names or telephone numbers exchanged.

But then, there is the situation a volunteer at any crisis hot-line fears most: the suicide caller—one who either admits to feeling suicidal or worse, one who calls to say he has taken a batch of sleeping pills.

"It's a proven fact people can be talked out of suicide," Tile maintains. If a caller feels suicidal, the volunteer can intervene and gently try to talk the person out of it. The line has so far recorded three such calls.

If a caller says the suicide process has begun, the staffer must try to get the person's address in order to send an ambulance. Luckily, there have been no calls yet in this category.

While some calls last only a few minutes, others can go for more than an hour. The busiest day seems to be Mondays, with the busiest times between 4:30 and 10 p.m. So far, Tile said, August was the busiest month, but volunteers are being readied for an expected crunch during the fall months.

Project coordinator Joel Verbin says volunteers undergo five, 2-hour training sessions that emphasize role playing and being able to absorb information that is often depressing while remaining level-headed. Volunteers work in pairs in case the suicide crisis occurs. Some speak Yiddish, Russian or Polish.

Verbin says the line is always looking for volunteers. No experience is necessary, but, of course, applicants should be good listeners.

JVS will host North America biennial meet

TORONTO —

The Jewish Vocational Service of Metropolitan Toronto (JVS) will host the biennial conference of the Association of Jewish Vocational Service Professionals (AJVSP) Nov. 3-6 at the Park Plaza Hotel in Toronto.

AJVSP is affiliated with the Conference of Jewish Communal Service and is the recognized voice of those who deliver educational and career counseling, job placement and vocational rehabilitation services in agencies operating under Jewish auspices in North America.

The biennial conference, which will be chaired this year by JVS director of development Milton Friedman, is the major vehicle employed by AJVSP to offer its members oppor-

tunities to enhance their professional skills and deepen their understanding of social and economic trends that affect their practice. During the 3-day gathering, the participants will meet in plenary and small group sessions.

Keynote speaker at the opening plenary is Lisa Avedon, counselor, consultant, researcher and author. Speaking at a luncheon on Tuesday, Nov. 5 at the Lipa Green Building will be Marvyn Novick, dean of the faculty of community services at Toronto's Ryerson Polytechnical Institute.

Following the luncheon, participants will be offered conducted tours of the Lipa Green Building and the facilities of the Toronto JVS in the Louis L. Lockshin Building at 74 Tynes Dr.

On Monday evening, Nov. 4, a reception will be held for the participants co-hosted by the board of directors of Toronto JVS and the Metropolitan Toronto Council. David Rubin, JVS president and Metro Chairman Dennis Flynn, will bring greetings.

Canadian Hebrew U students

TORONTO —

More than 150 Canadian students, a record number, recently left for Israel to attend the Hebrew University of Jerusalem's Rothberg School for Overseas Students.

The students came from across the country. They traveled to Jerusalem with a common goal—to spend a year in Israel while working towards their degrees at their respective Canadian universities.

Students choose from a comprehensive list of courses in English, Mideast studies, political science, religious studies, and business administration. Many of the courses in the 1-year program are accepted by universities in Canada and the United States.

Canadian students, provided they are fluent in Hebrew, can also study in the university's regular undergraduate and graduate degree programs.

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Sunday, October 27, 1985, 1:30 p.m.

Beth Tzedec Synagogue, 1700 Bathurst Street

with

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Sir Isaac Wolfson Professor of Public Finance, Hebrew University of Jerusalem.

The new economic policy:
Is Israel pulling through?

Professor Itzhak Parnas

Dean, Hebrew University Faculty of Science and Mathematics.

Towards of 21st century:
High technology in Israel.

Dr. Bernard Cherrick

Vice President, Hebrew University of Jerusalem.

Israel in the Diaspora.

Moderator: Edward Bronfman, National Vice-President,
Canadian Friends of the Hebrew University

Refreshments

No admission fee

No solicitation

CITY OF NORTH YORK MUNICIPAL ELECTIONS NOTICE OF POLL AND ADVANCE POLLS

Notice is hereby given that a Poll will be held on Tuesday, November 12, 1985 for the election of Candidates for Mayor, Members of The Board of Control, Members of the Hydro-Electric Commission of the City of North York, Aldermen, Members of the Board of Education for the City of North York, Representatives to the Board of Education for the City of North York who are Separate School Supporters and Members of the Metropolitan Separate School Board.

ELECTION DAY

TUESDAY, NOVEMBER 12, 1985

POLLS OPEN —

11:00 a.m. to 8:00 p.m.

PLEASE VOTE EARLY!

ADVANCE POLLS WILL BE HELD ON SATURDAY, NOVEMBER 2, 1985

9:00 a.m. to 8:00 p.m.

THURSDAY, NOVEMBER 7, 1985

9:00 a.m. to 8:00 p.m.

for the purpose of receiving votes of electors who are expected to be unable to vote on polling day in the polling subdivisions for which their names appear on the Polling Lists; or who are entitled to vote under a certificate issued by the Clerk; or who become entitled to vote by applying to a Deputy Returning Officer and establishing his or her identity to the satisfaction of the Deputy Returning Officer.

ATTENTION WHEEL-TRANS PASSENGERS: Special provisions have been made to accommodate every voting trip request on the regular Wheel-Trans service for the Advance Poll Days this year!

ADVANCE POLL LOCATIONS:

WARDS 1 & 3

St. Jude's Separate School, 3251 Weston Road, (Gymnasium, Entrance At North End of building off parking lot)

WARDS 2 & 4

Columbus Centre, 901 Lawrence Ave. West (Main foyer, front entrance off Lawrence)

WARDS 5 & 7

Centennial Community Centre, 580 Finch Ave. West, Senior Citizen Lounge (Main entrance on east end)

WARDS 6 & 8

Evangel Temple, 4190 Yonge St., (Use rear entrance Room 104)

WARDS 9 & 11

Willowdale Presbyterian Church, 38 Ellerslie Ave. (Dayspring Nursery Rm.)

WARDS 10 & 12

St. Catherine Separate School, 30 Roanoke Road, (Gymnasium, north side entrance off parking lot)

WARDS 13 & 14

St. Leonard Separate School, 100 Ravel Rd. (Gymnasium, front entrance)

E. Roberts
City Clerk &
Returning Officer

Organizations and People

Israel Bonds drive during High Holy Days

Toronto gets Best Synagogue Campaign Award

DETROIT —

Toronto received the Best Synagogue Campaign Award for the most successful Israel Bonds drive during the High Holy Days in all of North America, Europe and Latin America at the State of Israel Bonds International Leadership Conference held here.

Cash Mobilization Chairman, Ben Himel, accepted the award at the conference which was also attended by Toronto delegates, Ruhama Goldstein, associate national chairman; Hinda Silber; and Louise and Murray Cornblum.

Conference chairman

David Hermelin expressed concern at the economic challenges confronting Israel and how Bond dollars will assist in areas of providing jobs in development towns and providing vital funds for research and development in high technology industries.

"Our effort to strengthen Israel's economic infrastructure is a major expression of our unity with Israel at a time when its people are making sacrifices for the country's economic recovery and progress," Hermelin said. Gen. Yehuda Halevy, president of Israel Bonds,

said Israel Bonds are Israel's working capital which provides the kind of economic security that ensures democracy. "Security is not only tanks and airplanes... it is also contingent on a strong economy."

A message to the conference from Israeli Prime Minister, Shimon Peres, called on the delegates to "increase and expand efforts to help Israel overcome its economic crisis and help Israel achieve a speedy recovery and restore the nation to economic stability and growth."

"With all that you have helped us achieve in industry, agriculture and high technology areas, we ask you to help us in this important period of economic trial for Israel."

A greeting from Israel's President Chaim Herzog to Jewish leaders representing the United States, Canada, Europe and Latin America, stated that Bonds "will help Israel on the road to economic health and strength."



Ben Himel of Toronto, Israel Bonds cash mobilization chairman, (centre) accepts the State of Israel Bonds award for the most successful High Holy Days campaign throughout North America, Europe and Latin America. The presentation is made by U.S. Senator Carl Levin (left) and David Hermelin, national campaign chairman.

Your old clothes can go on the stage

TORONTO —

Toronto's Jewish community is being offered the chance to collaborate as set designer for a worthwhile play — and to be compensated for your trouble.

You're invited to contribute to the 10,000 items of castoff clothing required by Toronto Workshop Productions for its theatre set of *Ghetto*, the controversial drama with music, dance and comedy by Israeli playwright Joshua Sobol.

The North American premiere of the play, dealing with the Nazi-occupied ghetto of Vilna, Poland, in 1942, will be held Nov. 7 for a 3-week run until Dec. 1 at the TWP theatre at 12 Alexander St., north of College at Yonge.

Susan Puff, publicity director for the theatre, explained to The CJN that the action takes place in the huge laundry of the ghetto, where only 600 of the 70,000 Jewish inhabitants ultimately managed to survive.

Stacked on set

Consequently, as in the musical *Cats*, which took place in a bizarre garbage dump, the set of *Ghetto* will be stacked with an array of the community's soiled garments waiting to be laundered.

"Your castoff suits, dresses, coats, boots, hats and underwear will be welcome," says Puff, who can be reached at 925-8640.

"You can drop your second-hand items off at the theatre," she says. "Or, if you have a big enough haul, we'll shlep them here by car ourselves."

Clothing contributors will be rewarded with a free ticket to the production, which will feature a cast of 10 professional Canadian actors directed by Alexander Hausvater of Montreal.

The drama, which has been performed throughout Israel and Europe to sold-

out houses, will also be presented at a special \$100-a-ticket preview on Nov. 6, where 25% of the proceeds will be donated to a Jewish charity.

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The Royal Ontario Museum gratefully acknowledges the generous support of the Government of Ontario, Ministry of Citizenship and Culture.

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Through the courtesy of the Czechoslovak Socialist Republic the exhibition is circulated in Canada by the Glenbow Museum on behalf of the National Museums of Canada and supported by the Government of Canada, Department of Communications, Hon. Marcel Masse, Minister.

The Precious Legacy exhibition is free with ROM admission.
Avenue Road & Bloor Street.

Organizations and People

Ruling unlikely to affect day school tax deductions

By PATRICIA RUCKER

OTTAWA —

A recent Federal Court of Appeal ruling should not affect the method many Jewish day schools use to calculate the portion of tuition fees which parents may claim as an income tax deduction.

In a decision handed down Sept. 27, the court overturned a lower court ruling allowing a Toronto man, Lyle McBurney, to deduct the total contribution he made to three Christian day schools while his children attended them during the mid-70s.

McBurney objected to his assessment under the provisions of information circular 75-23, issued in 1975 by the department of national revenue.

These provisions permit deductions for only that portion of the fee which can clearly be attributed to the per-pupil cost of the religious education offered in the school.

Most Jewish day schools give tax receipts based on circular 75-23.

McBurney, who fought his tax assessment as an individual, is executive director of the Ontario Association of Alternative and Independent Schools.

Many Ontario Jewish day schools were members of OAAIS, but in 1984 formed their own organization, the Ontario Jewish Association for Equality in Education (OJAE).

At the heart of the appeal court's ruling was the determination that McBurney's contributions were not gifts to a charity, but rather payments made in order

to obtain the type of education he desired for his children — one that combined both secular and Christian education.

Since McBurney received "a material advantage" in exchange for his contributions, they were not gifts within the meaning of the Income Tax Act, Justice Darrel V. Heald said in his written decision, concurred in by the other two judges hearing the case.

Heald accepted the provisions of circular 75-23 in finding that the minister of national revenue had correctly assessed McBurney's tax liability.

McBurney originally disputed his assessment on the grounds that all his contributions were gifts to charitable organizations, and thus fully deductible.

In the decision overturned by the court of appeal, Judge Francis O. Muldoon upheld McBurney's contention, saying that the services he received from the schools his children attended were "indistinguishable in nature and quality from what a parishioner-contributor receives from and through a parish church, and especially if that parishioner-contributor's children attend the church."

Therefore, according to Judge Muldoon's argument, such contributions fall within "the public policy favoring and protecting the advancement of religion," and "cannot be set at naught by the minister's information circular 75-23."

But Heald took judicial notice of the fact that in Ontario a parent must either send his child to a public school or ensure that

he is receiving satisfactory instruction at home or elsewhere.

McBurney was able to meet this obligation, Heald reasoned, by entering into arrangements with religiously-oriented schools, one aspect of which involved making payments.

Thus, he did receive a service (fulfilling his legal obligation to educate his children) that a church Sunday school, for example, would not provide.

While he made no direct reply to Judge Muldoon's arguments regarding circular 75-23, Justice Heald went on to say that it "appears designed to assist a taxpayer in gaining whatever advantage may be had (under the Income Tax Act) from payments made to privately supported schools which are both secular and religious."

Heald did take issue with Judge Muldoon's finding that "there is nothing to be made" of the fact that McBurney's contributions to the schools declined dramatically after his children were no longer attending them.

"On the contrary," Heald wrote, "this evidence supports the appellant's contention that the payments... were directly related to the presence of his children at this school."

The schools McBurney's children attended, like many Jewish day schools, issue a fee formula geared to income.

McBurney had also argued that the fees could be considered gifts, not only because they were paid to a charitable organization, but also because they were not legal obligations.

Evidence entered at the lower court hearing indicated that some parents did not follow the formula, but pledged the minimum or the average.

Muldoon concurred, concluding that the fees were not, in fact, tuition.

But, said Heald, this conclusion leaves the main question of whether or not they were "gifts" within the meaning of the Income Tax Act unanswered.

"I cannot," Heald said, "accept the argument that because the respondent may have been under no legal obligation to contribute, the payments are to be regarded as 'gifts.'"

"The securing of the kind of education he desired for his children and the making of the payments went hand-in-hand... In my judgment, the minister was correct in refusing to treat these payments as 'gifts.'"

According to McBurney's lawyer, Richard FitzSimmons, hundreds of parents of children in religiously-based schools across Canada have filed appeals against tax assessments, based on the original lower court ruling that all payments to these schools were tax deductible.

These cases are now in abeyance.

The Jewish day schools have been very cautious. A letter from one of the largest merely mentioned the McBurney case and said that parents might want to consult a lawyer or tax accountant about its applicability.

McBurney has not yet decided whether to request leave to appeal the decision to the Supreme Court of Canada.

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Abe Maderer



Shawna Farber



Susan Baskin



Mark Russo

4 win NCJW scholarships

TORONTO —

The winners of the 1984/85 Irene Samuel Scholarships awarded by the National Council of Jewish Women of Canada are Mark Russo of Winnipeg, Susan Baskin of Hamilton, Shawn Farber of Calgary and Abe Maderer of Toronto, the NCTW has announced.

The Irene Samuel Scholarship Fund was established in honor of the founder of the women's organization. Scholarships are awarded annual-

ly to further the education of a student who will become a teacher in Judaic studies and/or Hebrew in an accredited Canadian school.

Mark Russo, winner of the first prize, was registered last year at the University of Manitoba. This year he is attending the School of Graduate Studies, University of Toronto, where he will be exploring in great detail the historical period of the Bible, in the ancient Near East.

For the last five years, Susan Baskin has been employed as a full-time music teacher at the Leo Baeck Day School in Toronto. In addition, she teaches every week at the Holy Blossom Temple Religious School in Toronto.

Shawna Farber has completed her first year in the Faculty of Education at the University of Alberta. She hopes to teach Jewish children the value of their culture and history.

Abe Maderer was enrol-

led at York University last year and is now attending Yeshiva University in New York, where he will study Physical Education and Jewish Studies. He has worked as a substitute teacher at Toronto's Associated Hebrew Schools, and Shaarei Chaim Hebrew School, in Richmond Hill, Ont.

Maderer would like to instill Jewish identity in young people through sports and other extracurricular activities.

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Organizations and People

Community destroyed in Holocaust

Service to preserve the memory of Apter Jews

TORONTO —

To preserve the memory of the Jews of Apt (Opatow), Poland who died in the Holocaust, a service arranged by the Apter Friendly Society, will be held Oct. 20 at Bathurst Lawn Cemetery (11 a.m.). The guest speaker is Rabbi Moshe Stern of Congregation Shaarei Tefillah.

The chairman of the society, AARON STARKMAN, was in Opatow during the grim days of 1941 and 1942 when the Nazis were methodically destroying the Jewish community.

Starkman was in a concentration camp in 1939, but escaped and returned to Opatow. After the other Jews were deported he was forced to clean up the remains of those who had been murdered.

Imprisoned in another camp, Starkman escaped, and spent the next years running and hiding until liberated by the Russians in 1945. He came to Canada in 1949.

The following is an edited description of Starkman's experiences in Opatow from 1941 until the deportation in 1942. It was first published in Yiddish in 1961 in Der Tog Morgen Journal.

In 1941 I returned to Opatow to find Jewish homes filled with sadness and the streets filled with German troops.

If a Jew appeared in public, the Nazis dragged him off to work. The Jewish police accompanied the Germans and carried out their orders.

Older, bearded Jews did not dare go onto the street. The sadism of the Germans knew no limit with such people. They used knives to cut off their beards and enjoyed the sight.

The Nazis made a ghetto for us and we were prohibited from living in the main sections of the city or its surroundings.

The Germans posted signs threatening death to any Jew who left the confines of the ghetto. Jewish policeman were posted to prevent us from leaving and to keep order.

In 1942, the area of the ghetto was reduced. All Jews were packed into three city blocks. A wall topped by barbed wire surrounded the ghetto, and the people felt suffocated.

A curfew was imposed and it was forbidden to go out after 5 p.m. The Germans also forbade us from lighting candles because they said candles are lit for prayers to God.

But that edict did not deter Reb Mendl Namon. He risked his life to light candles at the resting place of our deceased rabbis.

Within the ghetto, hunger was widespread and typhus epidemic. Every house suffered. Every day saw more fatalities.

In desperation, people began to try and leave the ghetto to search for food. Many were shot.

But life carried on. The youth gathered secretly for lectures, discussions and other cultural activities, almost to the very moment of deportation.

However, the Nazis crammed more people from surrounding towns into the ghetto and panic spread. Arriving Jews brought news of extermination camps.

The Judenrat tried to slow deportations by showing Jewish industriousness. Hundreds of Jews registered to manufacture brushes.

However, the mass deportations in Ostrowiec, Klementov and other communities made us realize what our fate would be. The final deportation was Oct. 22, 1942, the 11th day of Cheshvan.

To the last minute, Mordechai Waicblum, chairman of the Judenrat, tried to find a way to halt it. He told us to gather a ransom to persuade the Germans to postpone the deportation.

But 12,000 were deported on that infamous day. Eight thousand from Opatow. Four thousand from surrounding communities.

At 5 a.m. the sirens began to screech. They were turned on and off five times — the signal for the "action" to begin.

The ghetto was surrounded by SS, Polish police, punishment brigades and fire brigades. Even the Jewish police helped. They hurried everyone to the assembly square on Trawiska street. People who did not run fast enough were beaten.

The Germans broke up family groups, sometimes by shooting members on

the spot. This created confusion and panic.

I marched with my family, with the old, with the young, with infants. I saw people who refused to leave their homes. They were shot.

While standing with my family I was hit with a rubber truncheon. I was grabbed and sent to stand

with another group deemed capable of working.

I realized it was the last time I would see my family. I did not get a chance to say good-bye. Why did I leave them? Maybe I am partly guilty for their death, while I remained alive?

The Jews were lined up in rows of six for the march

by foot to the railway station, 15 km away.

I watched, and listened to their desperate cries from a distance. I cannot forget the spectacle.

The assembly place was empty. No more Jews. No more Judenrat. No more Jewish police. Everyone, good and bad, rich and poor, everyone is gone.

The Canadian Jewish News

regrets the error that appeared in the
Shaarei Tefillah Congregation
advertisement referring to the
Fall Institute of Jewish Studies
page 23, October 10, 1985,

which should have read as follows:

Tuesday, November 12, 8 p.m.
"112 years of Reform Jewry
in North America - Is the Cure Worse
than the Illness?"

Kuhl dinner set to honor Holocaust hero

TORONTO —

The late Dr. Julius (Yechiel) Kuhl, instrumental in saving many Jews during the Holocaust, is being honored at a Melave Malka organized by the Belzer chassidim.

Arranged for Nov. 9 at Armon Terrace 5120 New Utrecht Ave., Brooklyn NY, the dinner honors a former resident of Toronto who used his political influence as a member of the Polish embassy in Switzerland to rescue fellow Jews.

Among those he saved was the Belzer Rebbe Aaron Rokach, says Rabbi Chaim D. Halberstam, president of Belz Institutions in Israel.

Kuhl was born in Sanok, Poland in 1913 and came to Switzerland in 1926. He studied at the Rabbi Weinberg Yeshiva in Basel and political science at the University of Berne from which he received a PhD.

While working under Ambassador Alexander Ladoz at the Polish embassy during the war, Kuhl managed to spirit thousands of Jews out of Nazi hands, says Halberstam.

Following the war, Kuhl went to the United States, for about a year, and began to earn his living in the real estate business. He lived in Toronto from 1948 until 1960 and then spent nine years in New York. He returned to Toronto in 1969 and lived here until 1974.

In 1973, the Belzer chassidim honored Kuhl with the Keser Hachessed Award. He died in February 1984. Upon his death his son, George Kuhl, succeeded him as honorary president of all Belz institutions in Israel.

The Belzer chassidim originate from the east Galician village of Belz and today have some 30,000 followers around the world.

Belz institutions, including yeshivas, kindergartens, charitable associations, kollels, camps and other organiza-

tions are spread throughout Israel.

Their most recent projects include a new dental clinic offering services to the needy in Jerusalem and another clinic to be opened soon in B'nai Brak.

George Kuhl describes the Belzer as, "one of the fastest growing Jewish organizations in Canada, Israel, Europe and the U.S."

Chairman of the dinner is Rabbi Joseph Karasick.

For more information about the dinner or the organization phone the U.S. office in New York (212) 851-2800, or write: 4407 Fifteenth Ave., Brooklyn NY, 11219.



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Sunday, Oct. 27th,
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Shaarei Shomayim Synagogue
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College Weekend at Beth Sholom with Danny Siegel

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OCTOBER 25, 26 and 27

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DANNY SIEGEL

witty lecturer, author, poet and philosopher who has addressed many college groups and congregations in North America and Israel.

Friday, October 25, 8:00 p.m.

Student participation service, followed by Oneg Shabbat with Danny Siegel (including light refreshments). Topic: "Where Heaven and Earth Touch: Applications of Torah and Talmud to Real Life".

Saturday, October 26, 8:45 a.m.

Services followed by Kiddish luncheon with Danny Siegel. Danny Siegel's sermon topic: "The Transition from College to Real Life". Tentative Saturday afternoon group study session with Danny Siegel. 8:00 p.m. - Pub (licenced)

Sunday, October 27, 9:00 a.m.

Morning services (Tallis and Tephillin Club) followed by breakfast with the Brotherhood and Sisterhood. Danny Siegel's Topic: "Everyday Miracles: Real Life Tzedaka".

Kiddish luncheon cost is \$10. per person by advance reservation only with Beth Sholom Synagogue office, to be received no later than October 18.

Student package - For \$17. per person for the weekend, will cover all events of the Danny Siegel Shabbaton weekend.



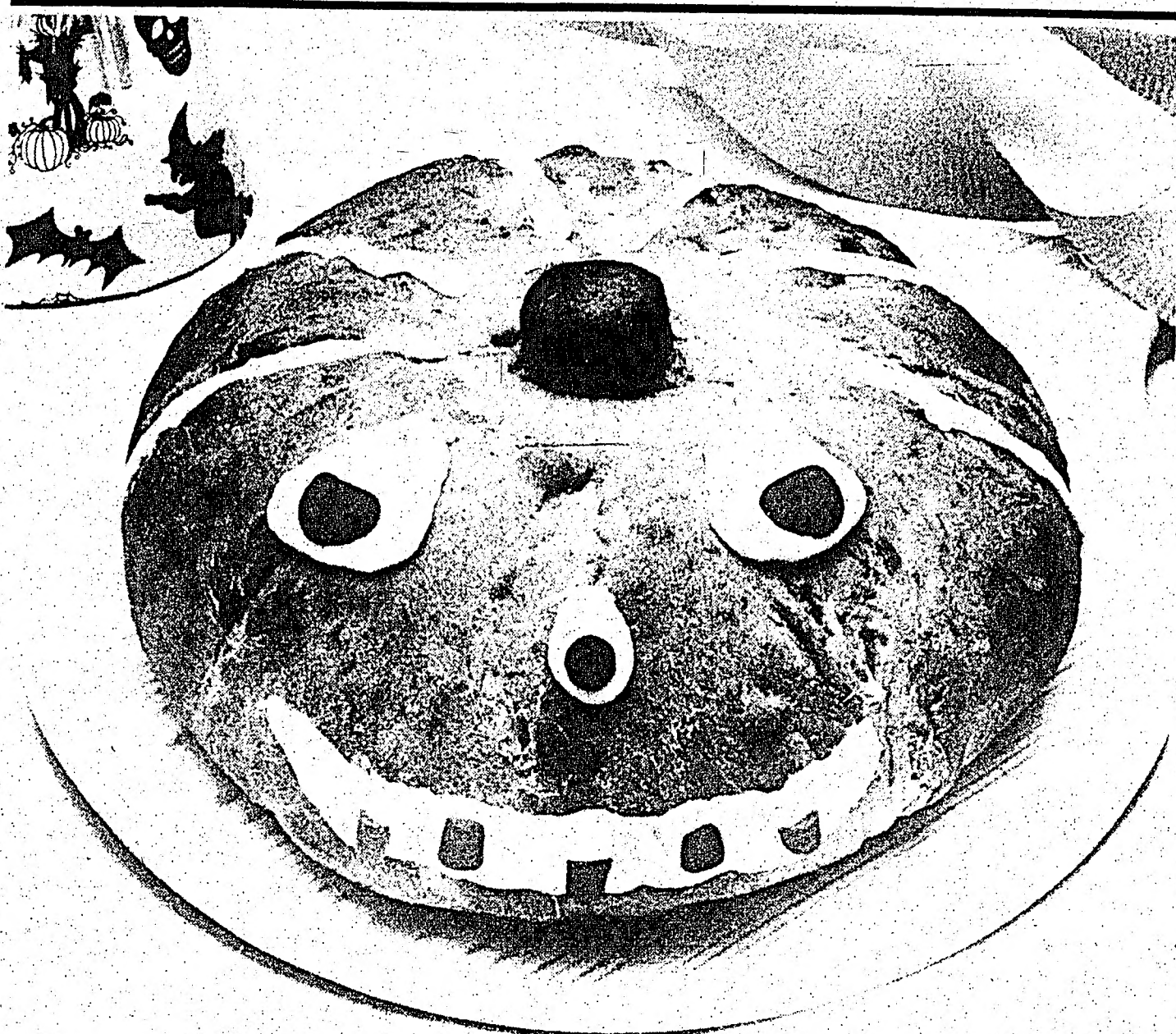
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Organizations and People



Let the youngsters make a face for the pumpkin bread using frosting and ju-jube candy. For grown up tastes, the bread can be served without decoration.

Tasty toasted

A bread for pumpkin lovers

Pumpkin lovers are sure to enjoy this fall favorite in a new bread recipe, specially developed in Fleischmann's test kitchens.

Pumpkin Bread combines the flavor of pumpkin in a large "pumpkin" shaped bread. The bread is particularly tasty when served warm or toasted, with marmalade and cream cheese.

The recipe can be made with Fleischmann's Quick-Rise Instant Yeast, a highly active yeast that speeds dough rising time and makes baking easier and faster. Mix the yeast directly into the flour and other dry ingredients and stir in hotter liquids, 125-130F. There is no need to dis-

solve the yeast first.

For more information and an illustrated booklet of recipes, send a stamped, self-addressed envelope to Fleischmann's Quick-Rise Recipe Collection, 1075 Ellesmere Rd., Dept. P, Scarborough M1P 2X2.

PUMPKIN BREAD

6 cups all-purpose flour, divided
1 envelope Quick-Rise Instant Yeast
1/4 cup granulated sugar
1/4 tsp. salt
1 tsp. ground ginger
1 tsp. nutmeg
1 tsp. cinnamon
1 cup milk
1/4 cup water
1/4 cup margarine
1 (14 oz./398 mL can) pumpkin
1 cup raisins

1 egg white
1 tbsp. water

Set aside 1 cup all-purpose flour from total amount. Mix remaining flour, yeast, sugar, salt and spices in a large bowl.

Heat milk, water and margarine until hot to touch, 125-130F. Stir hot liquids into dry ingredients. Stir in pumpkin and raisins. Mix in enough reserved flour to make a soft dough that does not stick to the bowl.

Turn out onto floured board and knead 8 to 10 minutes. Dough will be slightly soft and damp. Cover dough and let rest 10 minutes.

Preheat oven to 200F for 2 minutes, then turn off oven.

Shape dough in a large ball onto greased baking sheet. Press slightly to flatten. Score dough to resemble a pumpkin.

Press 1 1/2-inch round cookie cutter into centre of ball. Leave in place until dough has completely risen.

Place dough in warmed oven and let rise 30 minutes. Remove cookie cutter.

Remove dough from oven and heat oven to 375F.

Beat egg white and water; brush surface of bread. Bake for 30 to 35 minutes.

Remove from baking sheet and cool on wire rack. Decorate with frosting and ju-jube candy. Makes 1 loaf.

ONE DOWN ... 54 TO GO!



DR. ALVIN PETTLE was lucky winner of \$1,000 in the first weekly draw of the SHAARE ZEDEK MEDICAL CENTER "HOSPITAL WITH A HEART" LOTTERY. His ticket was drawn by Rabbi Dr. David Monson, with a crowd of excited committee members looking on, including Sam H. Blank, national president of The Canadian Shaare Zedek Hospital Foundation; Eve Rothblott, founding president of the Toronto Women's Division and Murray Levinter, lottery chairman.

Draws will be held every Friday at noon until Septmeber 26, 1986 - each time for \$1,000 cash. In addition, on September 30th three Grand prizes will be awarded, - a 1986 Jaguar Sovereign, \$10,000 cash and \$5,000 cash.

A maximum of 2,500 tickets are being sold - The cause is excellent and the odds are great.

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Organizations and People

Bar-Ilaners honor Yiddish supporters

By
PAUL LUNGEN

TORONTO —

The Canadian Friends of Bar-Ilan University recently honored five people for their part in keeping Yiddish alive as the mamalashon (mother tongue) of the Jewish people.

Wolfe Goldberg, Benjamin Himel, Louis Lasowsky and Rose Bronstein were presented awards for their support in creating the Rena Costa Chair in Yiddish studies at the university, while Victor Topper was honored for establishing a fellowship in his father Harry's name.

(Jack Levit of Winnipeg is the fourth Canadian co-founder of the Yiddish chair.)

Approximately 150 people at the Beth David B'nai Israel Beth Am Synagogue heard guest speaker professor Emanuel Rackman state there is a "sacred" aspect to the Yiddish language. Rackman is president of Bar-Ilan.

It is the language of the saints and martyrs, he said, and for centuries it was the language of instruction in the chumash. "How can we turn our backs on it?" he asked.

Yiddish remains the only language spoken exclusively by Jews, the university president said.

Those who study "the mamalashon" develop a "deep sense of Jewish identity," and Bar-Ilan University "is unique" in requiring all Jewish students enrolled there "to know (their) Jewish roots," he said.

The Rena Costa Chair was established in 1983 and is designed to embrace the Yiddish cultural heritage. It will offer students bachelor's, master's and doctorate programs.

Approximately 300 students and six full time faculty members are involved in the Yiddish department at the university.

Students in any of the other fields offered at Bar-Ilan are expected to devote 25% of their time to Jewish literature, language and liturgy, though these courses will be available in either Yiddish or Ladino.

The national president of Canadian Friends of Bar-Ilan, Leona Finkler, told the Sunday brunch gathering the university has become "our love and devotion" because it combines Jewish tradition with science and arts programs.

It offers courses in Jewish morals and traditional values as well as world class medical research, she said.

Rabbi Gershon Winer, dean of the Yiddish chair, noted there are approximately 56 universities worldwide in which Yiddish is taught, but that Bar-Ilan is the only one which uses Yiddish in the classroom.

Students at BI are not simply learning "about Yiddish," they're learning "in Yiddish," he said.

Winer delivered much of his address in the "folk language," and Cantor David Bagley of the Beth Shalom entertained with a number of Yiddish songs.

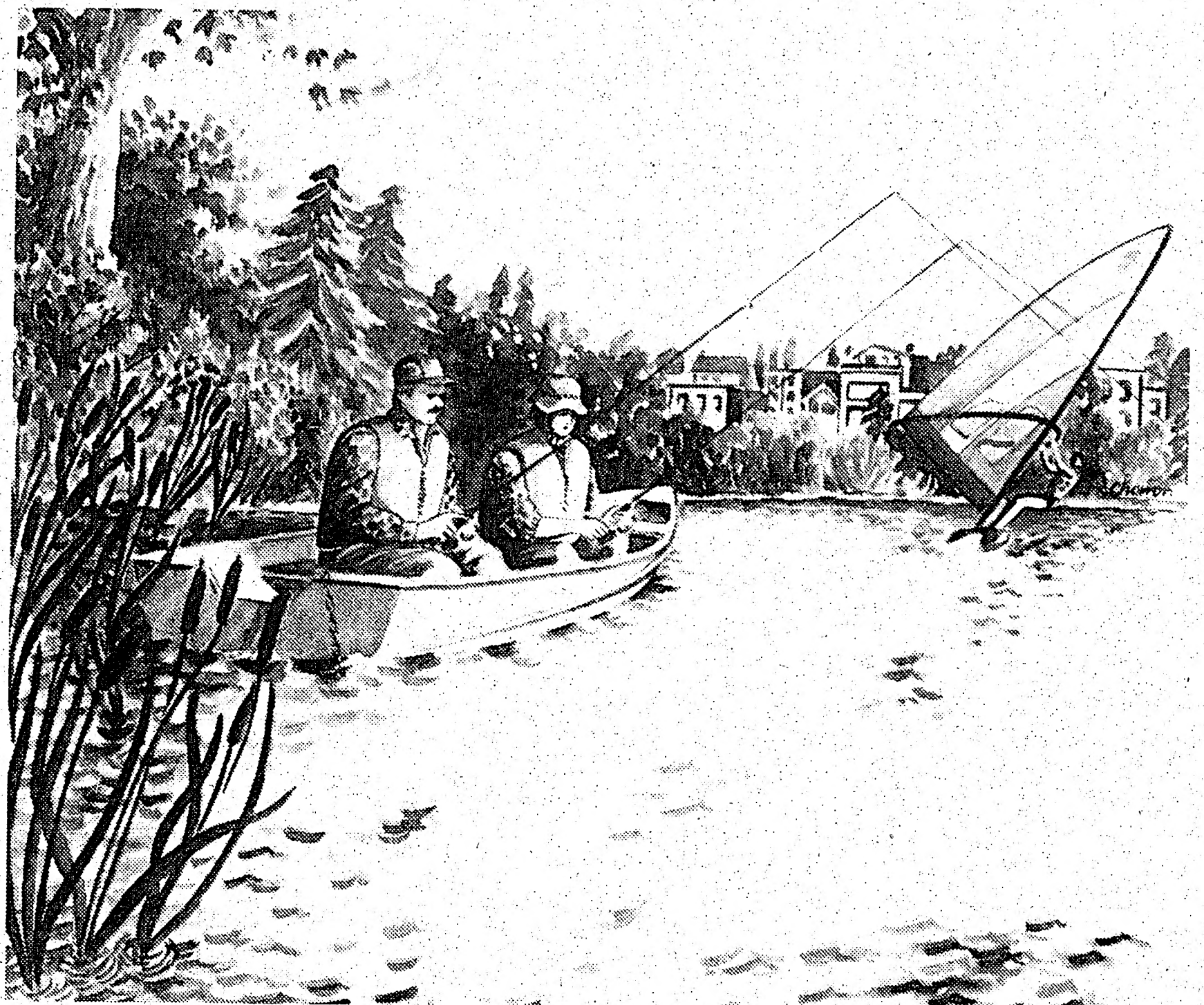
Arthur Lipton, president of the Beth Shalom, acted as brunch chairman and master of ceremonies.

Rabbi Harvey Meirovich of the Beth Shalom delivered a davar Torah (Torah homily).



The Canadian Friends of Bar-Ilan University recently honored a quintet of supporters of the university's Yiddish program. Seen here (from left) are Victor Topper, Wolfe Goldberg, Benjamin Himel, Dr. Rose Bronstein and her husband Louis Lasowsky.

Au Québec, l'eau prend un bain de jeunesse



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Québec

Au Québec, on retrouve notre vraie nature

JCC will present culture programs for health buffs

TORONTO —

JCC jocks and fitness fanatics take note.

The Bloor St. Jewish Community Centre is offering a series of monthly cultural programs on subjects of interest to the modern man and woman to go along with its regular phys ed programs.

The Sunday noon hour series kicks off on Oct. 27 when three panelists will discuss the pains and pleasures of life in the city.

Dr. Jack Birnbaum, a York University psychiatrist and author of *Discovering the Pleasure Principle* and Jack Diamond, a Toronto architect and city planner headline the opening program.

Kathy Kastner, CITY TV entertainment reporter, will act as moderator of the discussion, which will centre on adapting to life in the heart of the city.

The second Sunday program is scheduled for Nov. 10 and will feature musician/musicologist Howard Spring speaking on the Jewish influence on 20th century music. A jazz trio will accompany him.

The third program on Dec. 16 features counselor/therapist Sheila Walker, who will discuss attitudes and anxieties surrounding food, and Dr. Norman Steinhart, who will speak on Nutrition: Fad of the 80s or Key to Your Health.

Helen Casse, a JCC spokesperson, told The CJN the cultural program intends to take advantage of members' talents — all but one of the speakers are JCC members, she noted.

The series is open to JCC members and the public at a cost of \$3.50 each. Bagels, cheese and coffee will be served. For more information, contact Casse at 482-6071.

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Organizations and People

Hamilton's Theatre Aquarius

Hadassah training helps marketing director

By
**MOIRA WOLPERT
HAMILTON**

There's no doubt about it for Ruth Slater: Hadassah, she declares, "is the best training ground for anyone who wants to go into this kind of business."

She's just been appointed director of marketing and development for Hamilton's Theatre Aquarius and

in "this kind of business" there will be some "very, very active fund raising."

Administrative assistant and company manager of Opera Hamilton for the past seven years, Slater has also sung with the old Hamilton Opera Company, conducted for the Burlington Opera Society. She was a soloist for many years with the

Temple Anshe Sholom Choir, has served as cantor for a St. Catharines congregation and is well known around Toronto as a singer of Yiddish and Hebrew songs.

And, of course, that valuable training ground, Hadassah. A member of the Rebecca Taylor Chapter since it was formed almost 30 years ago, Slater has served as president of her chapter, chairman of the Youth Aliya campaign and as Hamilton Hadassah-WIZO Council president in 1975-77.

Approached by Theatre Aquarius executive and artistic director Peter Mandia at a point in her career when she felt the need for change, Slater has thrown herself into her new job with her customary energy and enthusiasm.

She joins the company not only at the start of a new season but at a crucial point in its development. Now in its 13th year ("if anyone out there wants to give us a bar mitzvah gift we'll be very pleased to accept..."), Aquarius has just announced an ambitious \$7.5 million plan for expansion.

It includes a proposal to convert the 120-year old north end customs house into a 550-600 seat theatre, close enough to the harbor area to become part of the city's planned waterfront redevelopment.

With 6,000 subscribers for its 5-production October to May season, children's shows and school programs, province-wide tours and a theatre school, Aquarius is the se-

cond largest regional theatre in the province after the Grand Theatre in London.

The Hamilton Place Studio Theatre has served the company from the beginning but its small, approximately 350-seat size, and the fact that it was originally built as a rehearsal hall means that it requires expansion because of continued audience growth of over 30% per year.

Unless a new theatre is built within the next few years, the company may have to fold or leave town and Slater's task now is "making sure that Theatre Aquarius is not the best kept secret in Ontario."

It speaks very well for the theatre that 62% of its revenue comes from ticket



Ruth Slater

sales and that, she adds, "is very, very high." Government grants provide another 24%, and 14% comes from fund-raising. But no matter how busy, nothing will stop Slater from keeping her favorite singing engagements including the Chanukah par-

ty at the Bernard Betel Centre for Creative Living on Dec. 11; the Yom Hashoah program for the Workmen's Circle.

Just opened with David Fennario's *Balconville*, which runs until Oct. 26, the Theatre Aquarius season continues with David French's new play, *Salt-Water Moon*, Nov. 20 to Dec. 14; the Pulitzer Prize winning drama by Marsha Norman, *Night Mother*, Jan. 16 to Feb. 8; Munroe Scott's *McClure*, March 5 to March 29; and Noel Coward's *Private Lives*, April 23 to May 17.

For information on subscriptions and ticket prices call (416) 522-7529 or write to Theatre Aquarius, 50 Murray Street W., Hamilton, L8L 1B3.

Strike hurts ROM exhibit attendance

By
RON CSILLAG

TORONTO —

The union representing striking cultural workers at the Royal Ontario Museum says it has put a dent in attendance to the Precious Legacy display of Czech Judaica, but museum officials disagree.

[The strike was still in progress as of press time, noon, Oct. 11.]

Carole Baum, president of local 543 of the Ontario Public Service Employees Union, told The CJN the pickets in front of the museum have successfully persuaded people not to cross the strike line.

Baum said on some days, "as many as half" of potential Precious Legacy visitors have agreed not to cross the picket line to see the exhibit of Judaic artifacts looted by the Nazis in Czechoslovakia.

Baum added her local, which represents the 229 museum workers on strike since Sept. 22, have persuaded some Jewish groups not to cross the lines.

Some chapters of Pioneer Women Na'amat and Toronto Jewish Congress confirmed to the CJN they have postponed their group visits because of the strike.

Lorraine Levine of Pioneer Women said her organization is encouraging members not to cross the picket lines. Some chapters, she said, have agreed while others haven't.

Shirley Kruger of Toronto Jewish Congress said a large group visit scheduled for Sept. 26 was put off until Nov. 7, if the strike is over by then.

And the union representing workers at Jewish Family and Child Services of Metropolitan Toronto has recommended a planned

visit to see Precious Legacy be postponed until after the strike.

Employees of TJC and JF&CS are represented by the Canadian Union of Public Employees.

But museum officials say attendance to the exhibit has been overwhelming and that so far, no group has cancelled a visit outright.

Eleanor Goldhar of the ROM said that as of Oct. 6, 38,536 people had seen Precious Legacy and that group bookings are almost full until the end of the exhibit, Nov. 24.

Goldhar said attendance to the museum is up by 50% over the same period a year ago. She said there's been a 36% increase in group visits.

"We couldn't be happier. Attendance has been phenomenal," she said.

Told of the union's version of the success in turning people away, Goldhar said, "I find that hard to believe."

Last week, the strikers agreed to a provincial mediator, but Baum said only a few issues are now keeping the union and management apart.

The basic issues are job security and wages.

Baum admitted the union is in a touchy situation in trying to persuade people not to see the display, given the nature of Precious Legacy.

"We'd like people to respect the (picket) line but we won't turn them away. We're sensitive to the nature of the exhibit."

Baum said the union "has been very kind" so far and that if mediation talks fail because of management "intransigence," the union will "blow the whistle about gross mismanagement" at the ROM.

De plus en plus, nos entreprises font place aux jeunes.



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Organizations and People

Knowhow, not food answer to world's hunger problems

By
RON CSILLAG

TORONTO —

"Give a man a fish and he will eat for one day. Teach a man to fish and he will eat for the rest of his life."

That's an old proverb which Dr. Reuven Yagil of Israel's Ben-Gurion University of the Negev believes with all his heart. How, he asks for example, will the starving in Africa be fed after the millions of dollars collected in the Live-Aid rock concert runs out? Would it not have been more farsighted to use that money to bring farmers into the 20th century and show them how to feed themselves?

It's an old argument but one that has still not filtered down to the average Westerner. Yagil believes people are more ready to give money to buy food than to give money to buy knowhow. "We are used to sending food but that's not the end of the problem," he says.

The Johannesburg-born veterinarian by training but expert on Third World farming and food collection methods by necessity, was in Toronto recently to address about two dozen corporate leaders about the Freedom From Hunger Research Foundation, set up by the Canadian Associates of the Ben-Gurion University.

The Foundation is an outgrowth of last year's international conference on The Right to Food, held in Montreal where delegates from around the world met to hash out new ideas on ending world hunger.

"Hunger isn't something that descended on us last year," Yagil, 50, told The CJN in an interview. "The media discovered it last year. The shiploads of food (purchased through Live-Aid) may ease starvation but they won't end hunger."

With 1 billion, or one of out 5 people either hungry or malnourished in the world today and 20 million dying of starvation yearly, Yagil's work, to understate it, is of an urgent nature.

Hunger isn't confined to Africa, he says. There are starving in Asia and in China too.

And within 20 years, one in three people could be starving. Yet, current world food production is enough to supply every man, woman and child on earth with 3,000 calories a day.

But Yagil believes he has found a few answers to the problem. One is in camel research.

For the last 15 years, he and his colleagues from the United Nations' Food and Agricultural Organization have come to regard the camel with new respect. The animal has adapted perfectly to the most arid conditions and thrives when other animals perish.

For instance, camels will eat thorny salt bushes that are abundant in Africa and

which are untouched by other grazing animals. It can not only eat these bitter bushes but can drink brackish water. It will also eat bad hay. And true to its image, the camel can go for 54 days with only one hour's drinking in that period.

But that's not the best part, Yagil points out. The lowly camel's milk contains three times the vitamin C of cow's milk and twice the amount in human milk. As well, camel's milk contains lots of vitamins A and B-complexes and on the average, a camel produces 30 to 40 litres of milk a day, while it can take five cows to produce one litre of milk per day.

"The areas where there is the most severe drought and famine are where camels have been thriving for thousands of years," said Yagil, who has been researching the camel in Beersheba at the university's Arid Zone Research Centre.

Camel milk can also keep for up to 90 days unrefrigerated and it's drinkable even when sour. One of Yagil's projects is a solar-powered refrigeration unit that would keep the milk potable for up to two years.

How is it that Africans have not discovered the benefits of the camel after thousands of years?

"No nomadic people who have the camel starve," Yagil said. "But many others won't return to the camel for food after they've used them as beasts of war and transport." One need, he stressed, is to change perceptions that are thousands of years old. That holds true for farming and irrigation methods that are almost biblical with age.

"You have to break down barriers. Obviously, farmers in Africa are set in their ways. It's very difficult to change the ways of the farmer who has done it his way for thousands of years."

But changes must be wrought, Yagil warns.

Some are as simple as digging small water reservoirs (micro encatchments) around trees to catch what little rain there is in order to keep them alive and large troughs around whole groves (macro encatchments), to convincing primitive farmers that the sun can power an automatic milking machine.

One of the biggest problems in famine areas, Yagil said, is not food but the scarcity of firewood.

"Even if they had food, they still have to cook it."

The answer is in a tree that can satisfy three needs: giving shade, food and firewood. That tree is the mesquite and it can live in the hottest desert.

Israel can teach everyone

"The mesquite can be used for firewood and shade and humans and animals can eat its pods. It can thrive in the most arid areas," he said.

Water management is another of Yagil's interests; how to use and re-use water. While there may be little of it in Africa, the problems of India are of the other extreme. Yagil asks why Indians go hungry when each year, they are flooded out. "Bad water management," he answers.

Even deserts can take advantage of water since 80% of the world's desert areas border the sea, Yagil explained. The mystery there is how to use sea water.

Israel, he says, is the natural choice to export its knowledge. Only 30 years ago, Israel rationed its fruit and vegetables. Today, the deserts are green and the country has become an exporter of food. Cow's milk production has increased seven-fold since 1948.

"Once countries saw Israel not only not starving but exporting food, they

came to Israel," with political differences put aside.

So far, Kenya has expressed interest in Yagil's camel-herding projects and Egypt has entered into some joint ventures with Ben-Gurion University and the University of California.

Israeli knowhow has spread to other African and Asian nations. Mexico and Jamaica also use Israel's knowledge in arid zone farming, Yagil said.

Another of Ben-Gurion University's projects, involving the feeding of salt bushes to sheep, has generated interest at Guelph University. Last summer, a team from Guelph joined Yagil in Egypt for fodder experiments.

But the problem of hunger is a multiple one, he says. It isn't just which feed, which animals or which tree. It's public perceptions.

"The media haven't realized the problem is in making people self-sufficient. It isn't enough to send food. The (Live-Aid) emergency fund should have been in two stages: immediate relief and future relief."

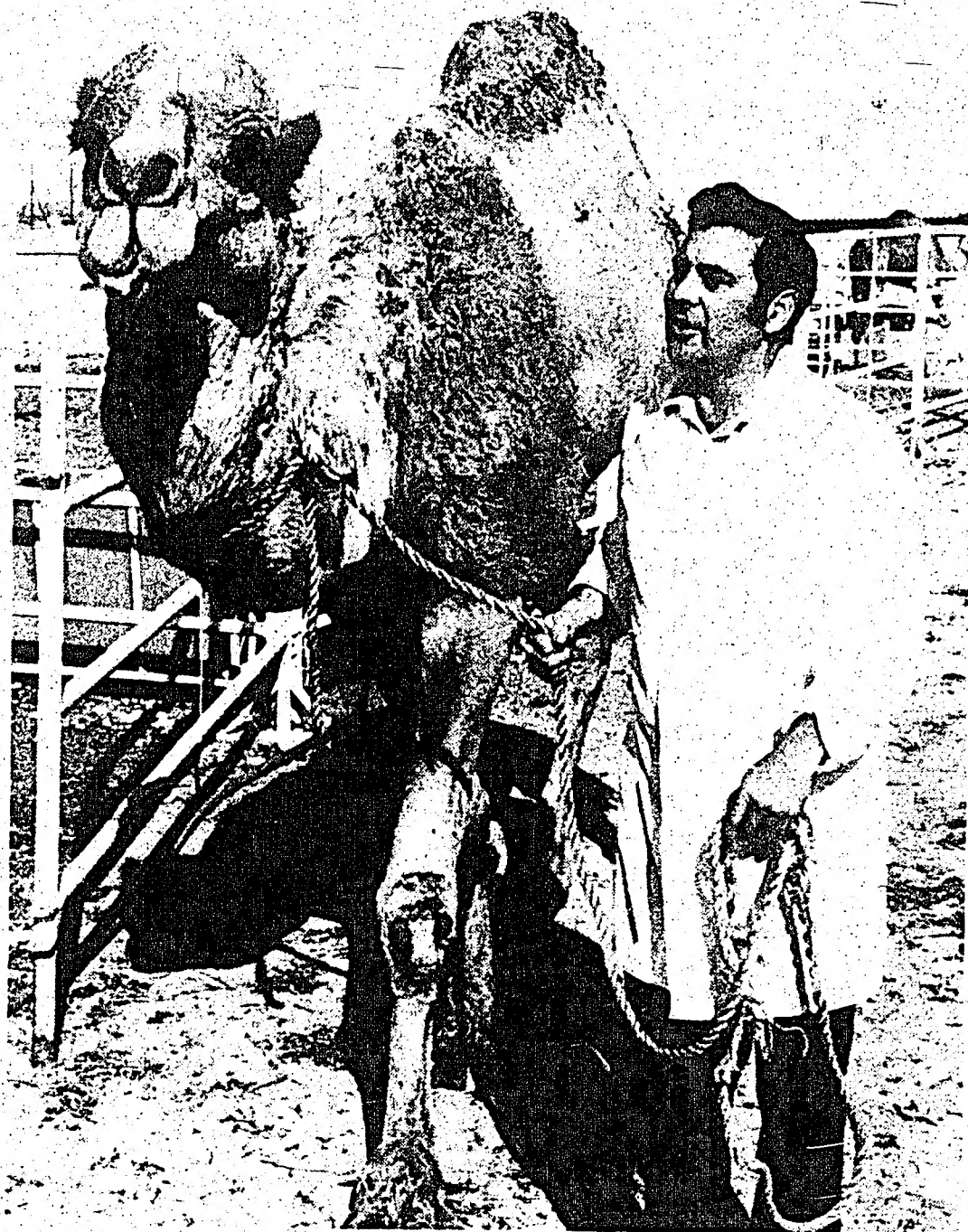
One way is to bring Africans to Israel and send them back as teachers.

"It's a long, slow process," he admits, "but if we don't begin, there will be an enormous disaster. The Freedom From Hunger Foundation could have an enormous impact."

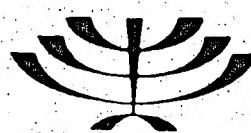
The Foundation has so far raised \$500,000 in pledges and the goal of the University's Canadian Associates' Toronto chapter is \$3 million.

In the meantime, Yagil wants people to consider that the world spends over \$1 million every minute on arms while during the same 60 seconds, 30 children die of starvation.

All donations to the Foundation are tax-deductible. Call 665-8054 for more information.



Dr. Reuven Yagil with one of the camels he uses in research on ending hunger in drought-stricken areas.



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Thursday evenings, November 7, 1985
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CONVERSATIONAL YIDDISH

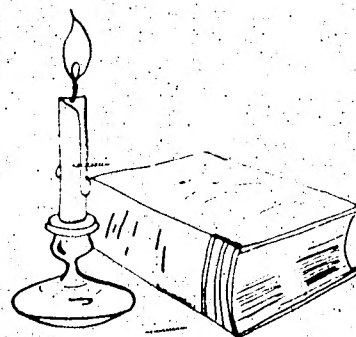
CHAIM AVRON, Artistic Director, Toronto Jewish Theatre. Applications available from the Synagogue office. Pre-registration is required. For further information call 635-5340.

Shabbat Morning, November 9

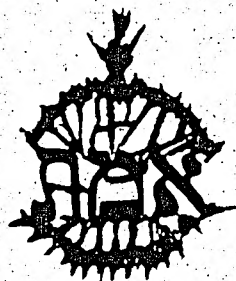
Guest Speaker: PAUL RESNICK, Rabbinical Student, Jewish Theological Seminary of America, will address the congregation from the pulpit on the occasion of the Seminary's 100th Anniversary. Services commence at 9 a.m.

Shabbat Morning, November 16

Guest Speaker: DR. PESACH SCHINDLER, Director of the United Synagogue in Israel will address the congregation from the pulpit. Services commence at 9 a.m.



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World of Cars

Popular luxury car shows new look in two models



LUXURY DRIVING

The 1986 Cadillac Coup de Ville, pictured here, is one of the many luxury cars offered by General Motors, and only one of the 27 models of Cadillac, which includes the small Cimarron. Cadillac remains one of the most popular luxury cars.

Eldorado, Seville completely redesigned

New luxury Cadillacs are coming to the market this month when General Motors of Canada Ltd. introduces its front-wheel-drive Eldorado and Seville models.

"These cars are completely redesigned and different," a GM Canada spokesman said.

Cadillacs now will be front-wheel driven, except for the big Fleetwood Brougham.

The Cadillac is still one of the most popular luxury cars and GM offers 27 models, including the small Cimarron.

The new Cadillacs are built on the same platform as the luxury Oldsmobile Toronado and Buick Riviera introduced earlier this month, along with the new front-wheel-drive Buick LeSabre and Oldsmobile 88 line of family size 6-passenger cars.

Luxury cars make up 3% of the total car market, while family size cars account for 8.5%.

The Toronado and Riviera are GM's new electronic cars.

The Riviera features a graphic control centre in the dashboard, while the Toronado will have a computer with an optional voice

mechanism to inform the driver "to fasten seat belts" or "door ajar."

The Toronado's computer receives information from sensors located throughout the car to control the instrument cluster on the dashboard and serves as a message centre on all systems, including the optional voice mechanism, and all engine functions.

The warning system is equipped with 26 diagnostic sensors and 11 trip monitors that will alert the driver to such situations as low brake fluid, burned out bulbs and an overheating engine.

The Riviera's system includes a cathode ray tube to call up information on climate control, trip monitoring, gauges and diagnostic information.

GM said the graphic control centre replaces 91 controls required to accomplish the same purpose with a conventional system.

When the ignition key is turned on, a summary page displays information from all sensor areas.

GM said 90% of the driver's information needs on the car can be obtained from a single page of summary programming.



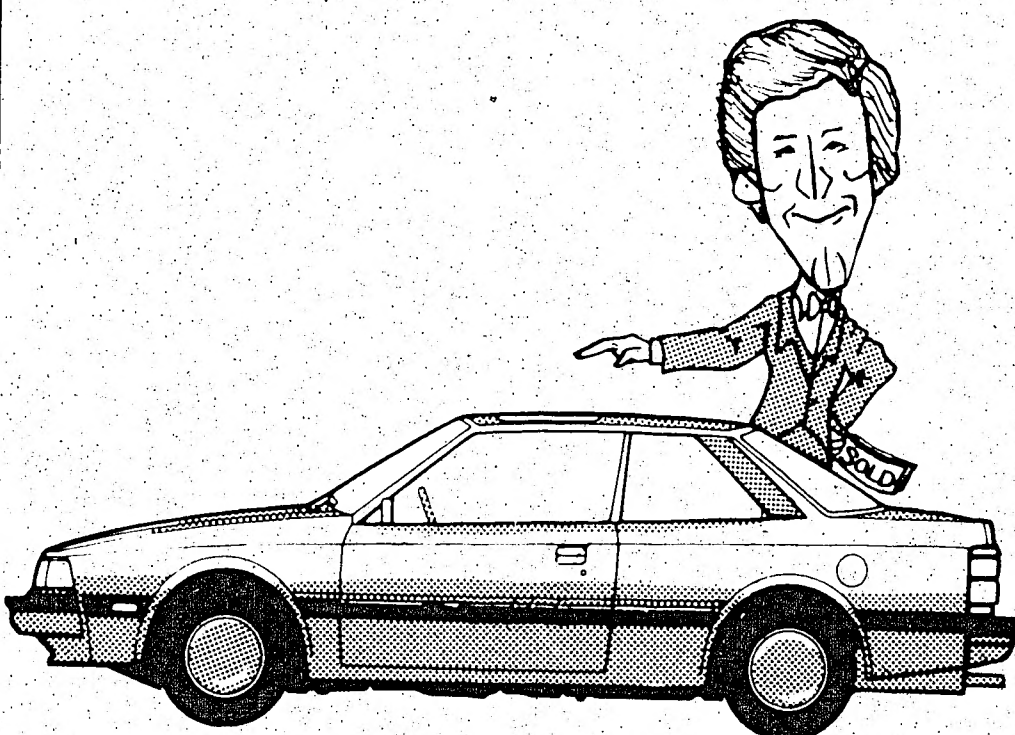
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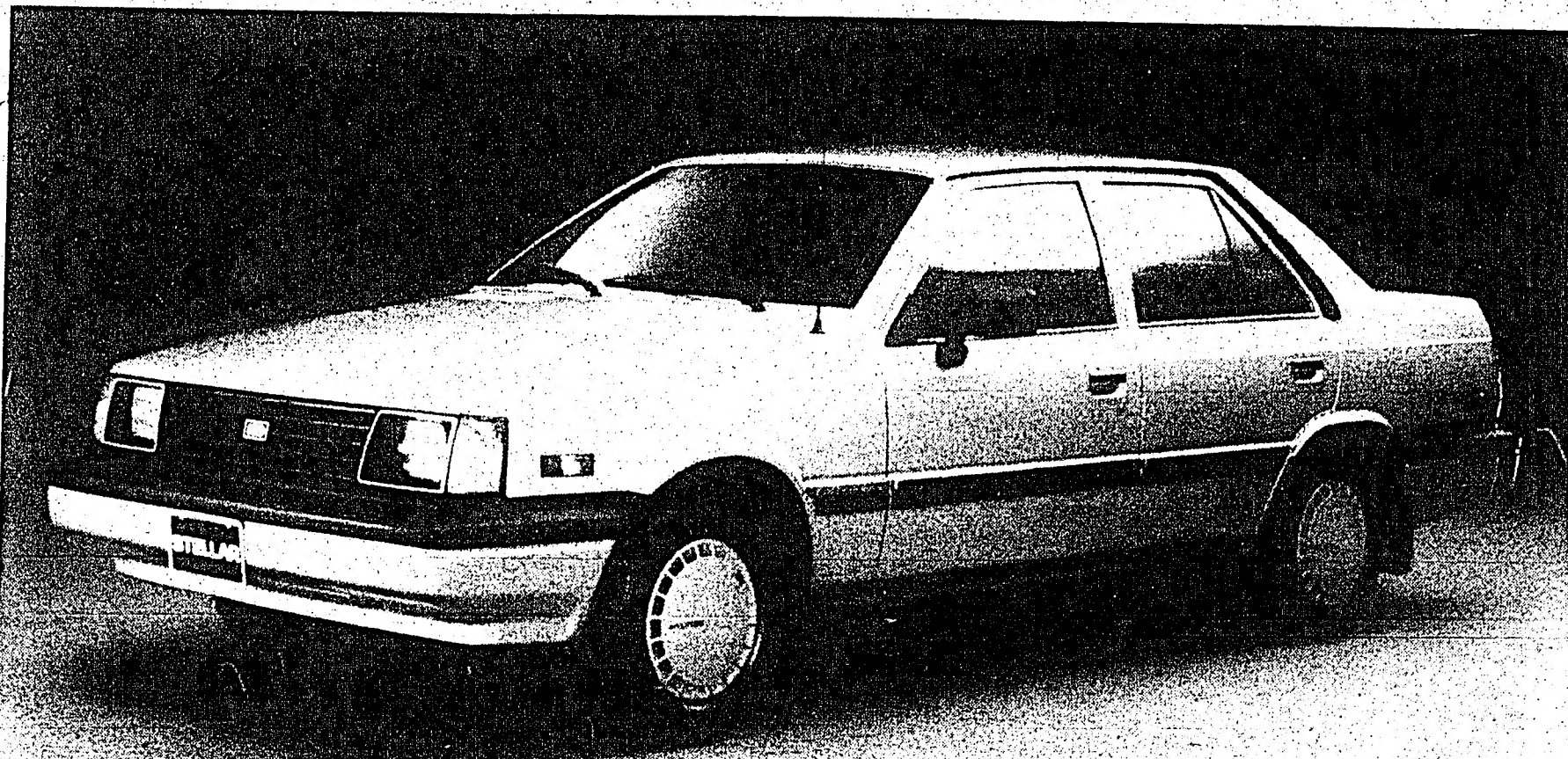
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You may test drive the Stellar and Pony at North Toronto Hyundai, 7580 Yonge St., Thornhill.



Make sure car ready for winter

By
LORI SMITH

Wintering the car should be a top priority at this time of the year.

According to Bruno Palermo, co-owner of Silver Service Auto Repair Ltd., 1214 Caledonia Rd., a car must be thoroughly examined in order to avoid any winter breakdown.

He says that is is particularly important to check the heater and radiator hoses.

"More hoses blow in the winter than in the summer. The hoses contract because it's cold and then expand when they heat up. Because of this action there is a tendency for them to build up pressure and then blow."

It is important to test the car's anti-freeze fluid, says Palermo.

"If it's below a certain temperature the water turns to ice, expands and then cracks the engine block."

He explains that while the car's frost plug often prevents the engine block from cracking, it doesn't always work.

Tires also have to be carefully checked.

"It's important that all four tires be the same —

radial or bias — to get the proper action and gripping. Radial tires are all-season tires and when it's slippery in winter they have enough tread to give the proper traction.

Palermo says that the front tires should be examined to see if they are wearing evenly. If they aren't, the car's alignment should be checked as it's probably the cause of the problem.

He adds that it's essential that tire pressure be checked and kept up and that the spare be ready for use — not flat.

Finally, he advises that the oil filter and oil should be changed if necessary, and that the flushing coolant be replaced if it's dirty or weak.

According to Palermo winterizing the car is basic maintenance, and he and his partner, Biagio Giancola, educate their customers so they'll know what should be done to care for their cars.

He says that it's hard to say exactly when someone should winterize their car, but the sooner the better.

"People often leave it to the last minute, then the garages are busy and a person can be without their car for a week."

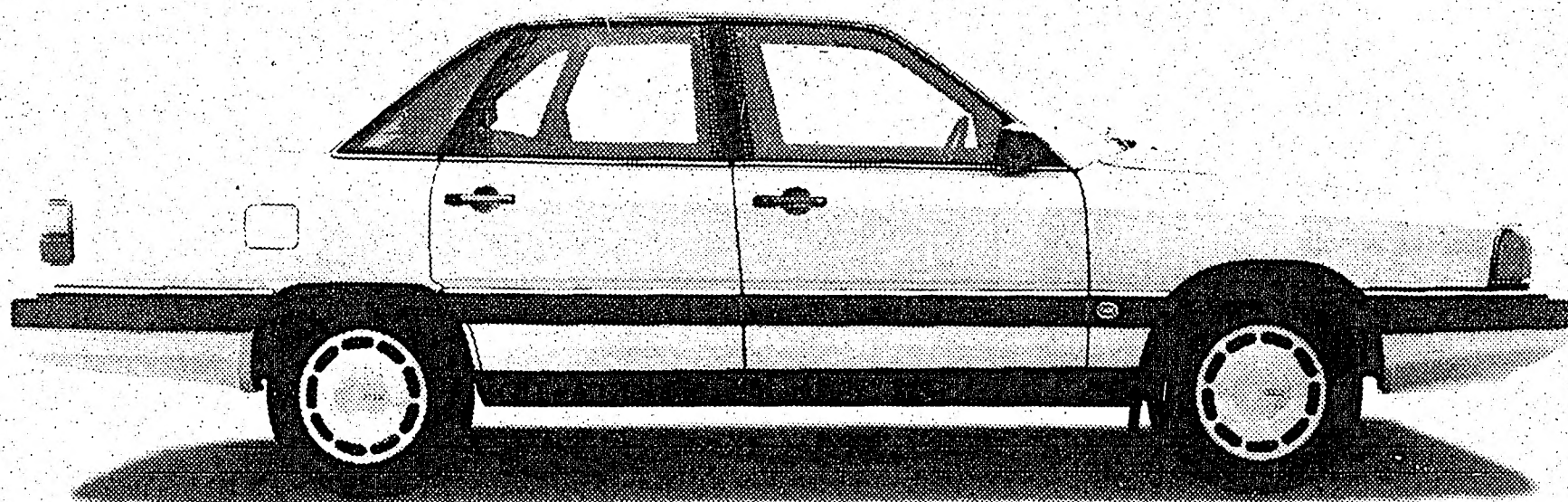
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World of Cars

Women making their mark in a man's world of car sales

By
SHARI SCHWARTZ

"I may be the only female amongst 22 marketing reps at City Buick," says Cheryl Joseph, "but you can bet I won't be the last."

Long considered a strictly male domain, the 1980s have seen an increase in the number of women entering the field of car sales. Cheryl Joseph of City Buick Pontiac Cadillac and Mary Goldberg of Jaguar on Bay are two such women who have made selling cars a successful career.

Cheryl Joseph has been with City Buick for two years. She says her success provides some clear insight into emerging consumer trends in new car and truck sales or leasing.

She says women are buying or leasing their own vehicles and both male and

female customers are discovering that a female salesperson will sympathize more with the customer who has had little previous experience at a dealership.

"Most women and many young male customers haven't bought or sold as many vehicles as their husbands or fathers," notes Joseph, "so they're a bit nervous or intimidated as I was once. I know the feeling. The counseling that I can provide often results in a closer client rapport and down the road, more referrals to their friends."

Mary Goldberg has been selling Jaguars for two years. She says she has had more pressure to prove herself to customers, yet they have no objection to dealing with her.

"Women tend to be afraid to get into the car business," says Goldberg,

"but they shouldn't be, because all you need is a positive attitude and good product knowledge. I go through the same steps as the man does in gaining the trust of the customer."

Good product knowledge is the most essential tool of the salesperson. Joseph had the benefit of growing up in a family where car sales were often a topic of conversation.

Her father, at one time, was the largest Lincoln dealer in Canada. When she came to City Buick, Joseph was required to learn the pros and cons of some 26 models in the GM lineup.

Goldberg took driving lessons to learn how to drive a standard shift and read brochures until she knew the Jaguar inside out.

"You don't have to be a mechanic to sell cars," says Goldberg, "but you

have to have solid product knowledge. When you drive your product, you know it. Learning your product is easy, it's selling yourself that's the difficult part."

Both Goldberg and Joseph agree that women should be encouraged to look at car sales as a viable career path.

"It's a great business," says Goldberg. "There is money to be made and you meet the most interesting people."

Joseph recalls one "marvellous experience" which involved a 70-year-old woman arriving in a track suit and asking to look at a Fiero, a hi-tech sports car, with a sunroof.

City Buick had one in stock and Joseph sold it on the spot.

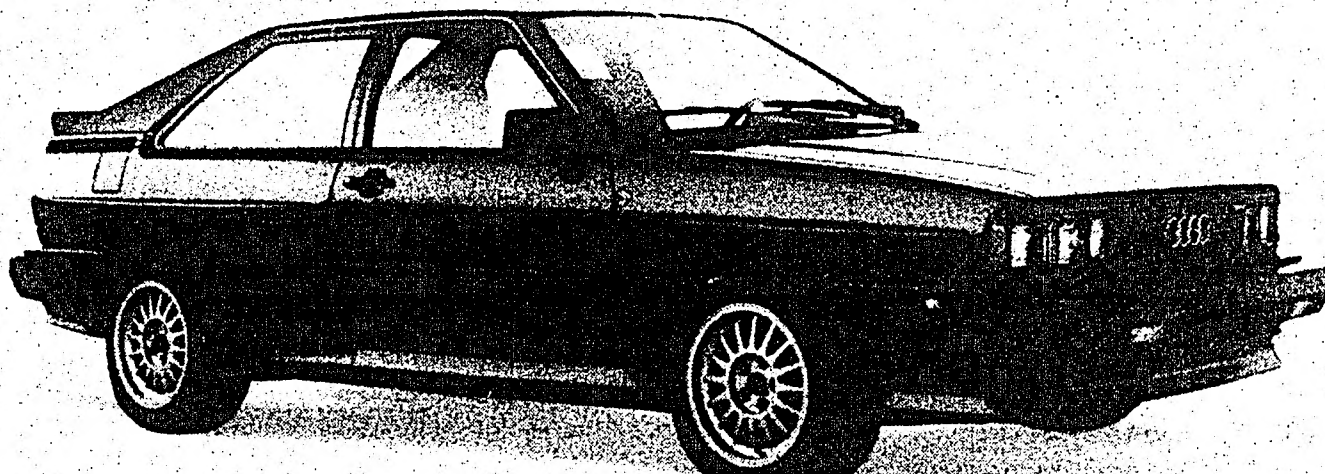
Declared the elderly roadster as she departed: "Now I've got it while I still have time to enjoy it."



Cheryl Joseph of City Buick. (Barry Shainbaum photo)



Mary Goldberg of Jaguar on Bay. (Barry Shainbaum photo)



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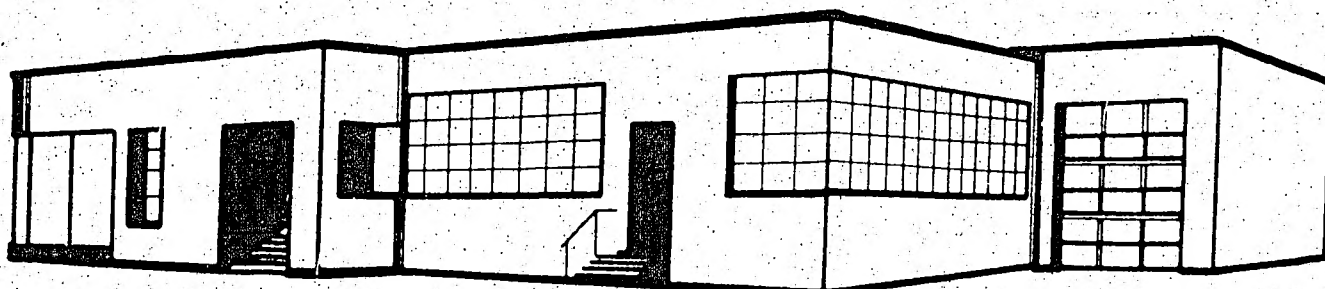
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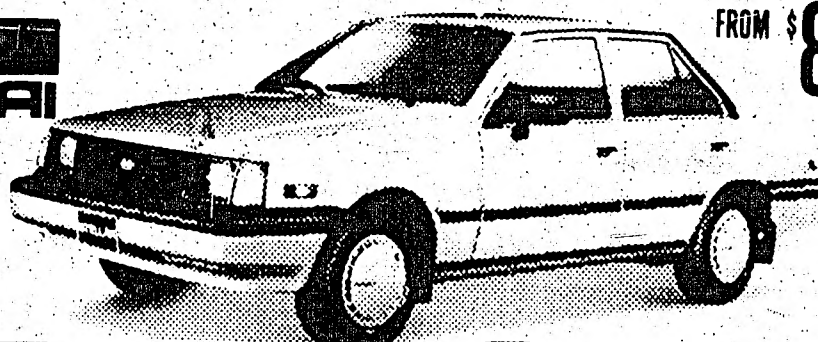
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Hebrew U experts to discuss Israeli affairs

TORONTO —

Israel Today: A Panel Discussion featuring an afternoon of presentations on Israeli affairs by three experts from the Hebrew University, will be held at 1:30 p.m. Sunday, Oct. 27 at Beth Tzedec Synagogue, 1700 Bathurst St.

Speakers will include Bernard Cherrick, vice-president of the Hebrew University; Itzhak Parnas, dean of the institution's faculty of science and mathematics; and Eytan Sheshinski, Sir Isaac Wolfson Professor of public finance at the school. Edward Bronfman, national vice-president of the Canadian Friends of the Hebrew University, will moderate the panel discussion.

Cherrick, who will speak on Israel and the Diaspora, is regarded as an outstanding authority on Jewish Studies. A former rabbi in the British army, he has been a director of the Jewish National Fund.

Parnas, recently profiled in Moment magazine, is an internationally known neurologist and scientific commentator. An advocate of high technology as a tool for modernization, he believes that Israel has all the prerequisites to become the world's next Japan.

His presentation, Towards the 21st Century: High Technology in Israel, will consider the importance of research and development to Israeli society.

Sheshinski, a leading Israeli economist who was

intimately involved at a government level in his country's economic affairs, will present an expert view of Israel's severe economic problems.

The former chairman of the Hebrew University's economics department, he resigned as a consultant to Israel's ministry of finance after it refused to implement

his recommendations.

His presentation, The new economic policy: Is Israel pulling through? will present an insider's perspective on Israel's short and long-term economic future.

"Toronto is indeed fortunate to have these three important experts as its guests," said Jack Hauer,

president of the Toronto chapter of Canadian Friends of the Hebrew University and a member of the university's international board of governors.

"I have heard each of them speak at various times. Every time, I was amazed by the scope and breadth of their knowledge

and by their ability to present such complicated subjects in a manner that any layperson could understand," he said.

Admission is free, and refreshments will be served courtesy of the panel's sponsors, the Canadian Friends of the Hebrew University and Beth Tzedec Synagogue.



Bernard Cherrick

Jewish Book Fair gets \$6,500 grant

By JEFF ROSEN

TORONTO —

The Toronto Jewish Book Fair received a grant of \$6,500 for its first Heritage Language Series when Otto Jelinek, minister of state for multiculturalism, recently presented checks to ethnocultural communities for community projects.

Helen Redner, director of the Jewish Book Fair, told The CJN that the Heritage Language Series is designed as an outreach program for groups and individuals on the fringes of the Jewish community. It will run during the Book Fair, from Nov. 17 to 24, and will include Hebrew, Hungarian, French, Russian and Yiddish lectures.

In presenting the checks to 28 ethnocultural groups, Jelinek, who was born in Prague, called the grants an investment in Canada's cultural heritage.

The minister emphasized his commitment to multiculturalism and said he will run his ministry "on the streets."

"I feel very strongly that we cannot implement multiculturalism from an ivory tower in Ottawa. We have to go out to where Canadians of non-English and non-French backgrounds are located in order to obtain their input."

To do so, Jelinek said he plans to open a storefront office in Toronto to make his ministry accessible to all people.

"This is a ministry where we must all work together," he said.



Otto Jelinek

Redner said she believes the series will go over big and hopes it will become a permanent feature of the book fair.

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A thinking-man's game

Pair show fine form in Japan bridge tournament

By
PAUL LUNGEN

TORONTO —

Ask someone what images come to mind when they think of card games, and chances are they'll mention smoke-filled rooms, stacks of multi-colored playing chips, and poker-faced players trying to outbluff their equally expressionless opponents.

It's unlikely anyone will mention any of the cerebral aspects associated with more intellectual games like chess or even scrabble.

Unless they think of bridge.

For Irving Litvack and 20-year-old university student Fred Gitelman of Toronto, bridge is a real thinking-man's game. For Gitelman, it gives him a chance to put to use the

mental discipline acquired from the courses in cognitive science he is studying at the University of Toronto.

The opportunity for both to practice their finely honed skills came up recently at the world class Epsom tournament in Tokyo, Japan.

Litvack led a 6-person contingent to a win in the overall tournament while Gitelman and fellow university student Brad Boyle from Western, teamed up to finish 6th out of about 150 2-man teams at the pairs competition.

Gitelman says courses he's studying at the University of Toronto in the relatively new field of cognitive science helped him develop his bridge-playing abilities.

Computer science, philosophy and psychology make up a good part of the course, which, Gitelman says, revolves around the analysis of human thought processes.

For Litvack, the logical approach to bridge perhaps developed from a different field of study. Litvack was trained as a chemist, while two of his partners in the team competition, Joseph Silver and Gerald Charney, practice law in Montreal and Toronto respectively. Both are fields where logical thought is essential.

Eric Kokish and Beverly Kraft of Montreal and Zia Mahmoud of London, England, round out the winning team.

For Litvack, bridge is "my business and my hobby." As proprietor of



Irving Litvack (left) and Joseph Silver (right) wait for Akio (Ace, King, 10) Kurokawa (centre) to lay his cards on the table at the Epsom Tournament in Japan.

the Regal St. Clair Bridge Club in Toronto, he's busy stuffing, finessing and trumping practically every day.

So when he takes his bridge-playing skills on the road, he's more than just a longshot to finish near the top of the field.

For Litvack and the others, their win at the Epsom was the second time in the 3-year history of the tournament that they came away with the overall victory.

The competition consisted of 32 teams, divided into two sections, playing within each section on a round-robin basis. There was also a separate pairs competition.

When the fifth and final day of the tourney came around, only teams from Canada and China were still "alive." The rest is history.

Litvack notes that the Communist Chinese have

made great strides in bridge over the past few years. They only began to compete internationally at a 1982 tournament in France, he says, but in the bridge world, the future looks bright for the People's Republic.

Like the Soviets at hockey, the Chinese have made winning at bridge a high priority, going as far as teaching it in kindergarten, Litvack says.

It will be some years before Litvack has to worry about the next generation of Chinese bridge champions. Right now, he's busy competing and beating other world class players.

Last year he and partner Joseph Silver teamed up to win the Cavendish Invitational Pairs Tournament in New York, marking the first time in 11 years that a foreign team won the event.

It's the "most

prestigious total point pairs event in the world," Litvack states, noting that 36 of the top pairs in the world participated.

For Gitelman, winning a world championship is more than just a pipe dream.

He's made great strides since taking up the game while in grade 13 at York Mills Collegiate. At 20, he's already participated in Japan twice, finishing 6th in the pairs event most recently and in the middle of the pack in the team round-robin.

"We were pleased" with that performance, he says, "because some of the best players in the world were there."

A highlight of the tournament for he and Boyle is the college team's win over the U.S. in the round robin. The high-powered Americans boasted such bridge luminaries as Alan

Truscott, the bridge columnist for The New York Times, Dorothy Truscott, Eddie Kantar and Billy Eisenberg.

Two months ago at the summer nationals, where teams from the U.S., Canada, Mexico and Bermuda participated, he and Boyle were one of three college teams chosen to participate at the Epsom.

The others came from New York and Chicago, while Gitelman's equally youthful mentors, Mark and David Caplan, both alumni of York Mills Collegiate, finished 4th and missed going by a whisker.

Gitelman credits the Caplans with introducing him to bridge while in high school. For two years he "did nothing but walk, talk and eat bridge," Gitelman recalls.

In university, he noticed a connection between what he learned in courses in symbolic logic and playing bridge. Computer programmers seem to be able to pick up bridge quickly, he says, since they are called upon to make deductions and conclusions from limited sources of information.

Whether that skill will lead Gitelman to the very top of the bridge world isn't at all clear. He admits his involvement in the game has waned in the last year, what with university studies and a girl friend to occupy his attention.

Still, for someone who didn't know two hearts from three no-trump a few years ago, setting his sights on the world championships is a heady program indeed.

Buying medication takes some thought

BARRY PHILLIPS, president of the Ontario College of Pharmacists and a proprietor of a Shoppers Drug Mart store in Toronto, offers some advice to consumers of prescriptions and self-medications.

MEDICATION BUYING GUIDE

Would you buy a 2-year supply of eggs even if the price was right? Probably not! They'd go rotten before you ever finished them. So why then buy extra-large bottles of non-prescription drugs if you only end up throwing most of them away because their shelf life has expired?

Today's consumer must be just as wise purchasing medication as he or she is buying the household groceries. Here's what you can do.

- Avoid super-size quantities of non-prescription drugs unless you know you and your family can use them up before the medication's potency diminishes. If in doubt about size and consumption rates consult

your pharmacist.

- If you need a prescription drug over a long period you might indeed save money by purchasing large quantities. Consult your physician though. . . you don't want to buy 300 capsules if you can only use 200 before their effectiveness expires.

- Don't let misplaced luggage interrupt your medication schedule. Travel with a copy of your prescription on your person and carry a duplicate supply of medication in a separate place.

- Canadian health care is the envy of the world. It's first class, available to all at low cost, but there is a cost. When drafting the family budget, allow for prescription and non-prescription drugs.

BE CAUTIOUS

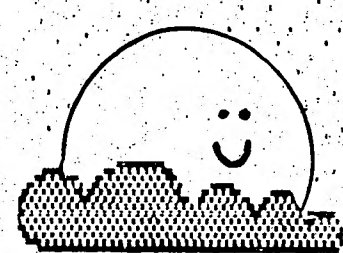
While most people are aware of the dangers of drinking and driving, many do not realize that even some common cold remedies also don't mix with driving. Inattention, confusion, sluggishness and drowsiness are all side effects of certain

prescription and non-prescription medications. You should be aware how your body reacts to different drugs before attempting to drive a car, boat, motorcycle or any other motorized vehicle.

- Sedatives and tranquilizers require particular caution as they not only show reaction time but cause inattentiveness as well.

- Cold remedies, especially the hot drink types, often cause drowsiness and should be taken only when you're planning to stay at home. Cough medicines, nasal sprays and even some headache preparations can also cause unwanted reactions. Don't let these side effects be unexpected; carefully read the label before use.

Your pharmacist or physician would welcome your questions about the relationship of prescription and over-the-counter drugs to driving, and gladly identify medications that require caution.



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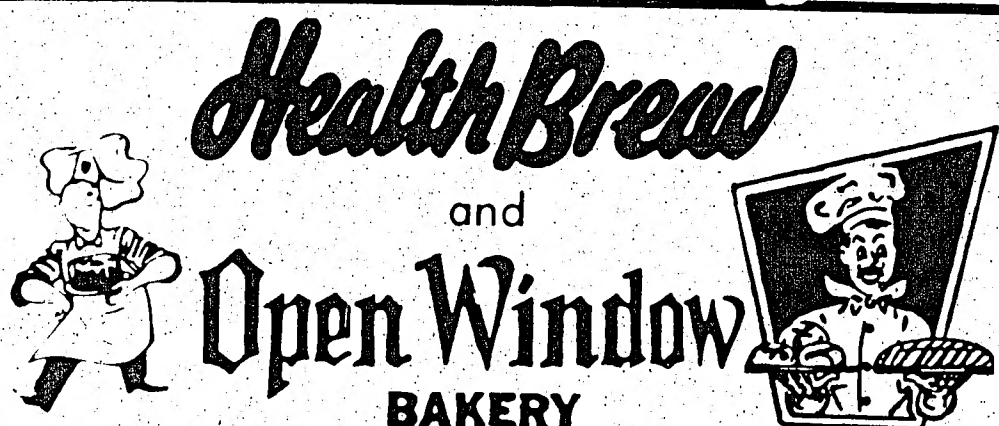
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Arts

"Impatient perfectionist" plans show

Miniature creations have artist thinking big

By
CYNTHIA GASNER

TORONTO —

When 27-year-old Fay Mernick thinks big — she really thinks small. She thinks of miniatures.

Her passion for miniatures began in Mexico when she was a young child.

Born in Mexico City and educated at the Peretz School there the ebullient artist who is now living in Toronto says, "I remember when I was 5 years old, my father built my first miniature doll house. Soon, he added plastic furniture, plants and people.

"Every time I looked at my doll house, I imagined that people were living there. It became a fascination for me."

In Mexico, she explains, miniatures are popular because they are inexpensive toys. So as she grew up, Fay began saving miniatures such as kitchen utensils, fired and glazed pottery made on a wheel, hand-hammered copper pieces, and other miniatures, usually one-twelfth the size of the actual item.

Many of the miniatures were made by Mexican artisans. She studied their techniques and discovered that making a miniature often took more time than making the full-sized item. Miniature-making in Mexico is handed down from generation to generation.

As Fay traveled around the country with her family, she would watch for hours as local artisans made their individually created miniatures.

Bar-Ilan
plans
law
centre

RAMAT GAN —

A \$4 million drive is under way at Bar-Ilan University to build the Emanuel Rackman Law Centre, a building that will provide vital facilities needed for the Yaakov Herzog Faculty of Law including classrooms lecture halls, conference rooms and offices.

The fund raising event celebrates the 75th anniversary of Prof. Emanuel Rackman, who has served as Bar-Ilan president for the past eight years and will continue to serve the university for many years to come as its chancellor, Bar-Ilan said in a statement.

Students at the Herzog Faculty of Law are a select group who receive training in Jewish as well as secular law, the university said. The law school was the first in Israel to introduce the moot court technique of instruction favored by North American law schools, and its library of American and British jurisprudence is the most extensive in the Middle East.

"It's no wonder I became enthralled with hand-crafts," says Fay, who has been describing a friend as a Mexican jumping-bean because she is always animated. "my father sculpts and paints as a hobby, and my mother knits, crochets and does outstanding needlepoint."

Throughout her school years she experimented with crafts and new techniques which included woodworking, decoupage and papier-mache.

Husband
supports
venture

It was during a holiday in Acapulco at school break, that Fay, then a dental student, met Farley Mernick from Toronto. The following year, they were married and Fay left dentistry and moved to Toronto in 1977.

Here, she continued to pursue her hobbies, working at a variety of crafts. One day, she came across a store that carried Mexican miniatures and she recalls "just standing there for two hours looking at them."

When she spoke to her husband, a successful real estate consultant, about making miniatures as a business, and specializing in making Jewish miniatures, he encouraged her

and supported her new venture.

Since that accidental visit to the crafts store six years ago, Fay has created thousands of miniatures. These include a postage stamp size dish of gefilte fish, a complete havdalah set with kiddish cup and a bottle of wine the size of your thumbnail, a bar mitzvah boy standing at the bimah, lollipops with faces and characters, some so small that a magnifying glass is required to see them.

She also makes 14-karat gold necklaces, bracelets and earrings for people who have miniature dolls.

For Succoth, Fay, who is the mother of a 6-year-old who loves to help her mother with her work, created lulav and etrog and even a complete succah. And for Passover, she designed a seder table including passover fruit slices that look exactly like the real thing — altogether in a package no larger than a teaspoon.

She has a collection of life-like flower arrangements. She says that an intricate flower arrangement can take her more than 24 hours to make.

You can buy a bottle of Manischewitz wine with an authentic looking label for \$3.75, two challas with a challah cover for \$4, or a carved dining room set, table and 4 chairs for about \$1,500 — all in miniature.

Fay explained that she works with wood, ceramics, porcelain, metals,

stones, paper and Fimo (a type of plastic).

With the success of her miniature business, Fay registered her company, Fay-vourite Crafts (638-7637), and sells both wholesale and retail throughout North America.

Fay says she believes that she is the only person in Canada making Jewish miniatures. In Toronto they are available at Dorion Fine Judaica, Negev Book and Craft Shop, Israel's The Judaica Centre and the gift shop of the Royal Ontario Museum during the Precious Legacy exhibit.

Fay's miniatures will be displayed at a miniature show sponsored by the Miniature Enthusiasts of Toronto at the exhibit and sale at the Triumph Sheraton Hotel at Wilson and Keele streets, on Sunday, Oct. 20, from 10 a.m. to 5 p.m.

The creative artist who describes herself as being an "impatient perfectionist," says making miniatures calms her down. She collects miniatures of other artists and describes her collection as "outstanding."

Her studio is in her home, and Fay says her latest projects include centrepieces for bar mitzvahs and other parties.

Gulliver certainly would have loved to stop at Fay Mernick's miniature studio. There he'd find almost everything for his little people, particularly the Jewish ones.



Fay Mernick of Fay-vorite Crafts creates a world of miniatures.

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Arts

Thoroughly underwhelming as satire

Dreaded whimsy-whamsies, cutesy-poohs beset shows

By
FRANK RASKY

Satire is what closes Saturday, George S. Kaufman, the late Broadway playwright and wit, once generalized.

For this reviewer anyway, his point was proved in spades by two alleged musical shows that opened recently.

They each were so relentlessly precious and afflicted with what Dorothy Parker called the WWs (whimsy-whamsies) that I threw in the towel at intermission and sneaked out, seized with what I call the CPs (cutesy-poohs).

The Cliches, opening the season at The Factory Theatre at 125 Bathurst St. in a musical mishmash titled *She Devils Of Niagara*, suffer from a double dose of the WWs and the CPs.

They are a trio of so-called feminist satirists — Louise Garfield, Johanna Householder and Janice Hladki — who specialize in parodies of the masculine world.

Alas, though, they attempt to achieve their satirical ends by lip-synchronizing onstage to familiar pop records played offstage.

This is, of course, the most amateurish of comedy techniques. It's exceeded in its heavy-handed humor only by buffoonish males at parties performing the lampshade act — wearing makeshift skirts and pretending to be women.

I walked out of the Cliches in a fit of boredom when they last performed hereabouts in 1980 in a cabaret act called *Half Human, Half Heartache*, which was purportedly a spoof of how Martians would respond to female earthlings in singing groups of the 1960s.

I swore off any further consorting with the Cliches, until I read a recent advance interview with the trio in the Toronto showbiz weekly, Now.

They confided that they were unskilled actors and their singing voices weren't so hot. But as compensation, they claimed their new show allowed them to wear some splendid costumes and Marni Jackson, who writes a humor column for the Toronto Star, had pieced together a side-splitting script.

Well, the costumes for *She Devils Of Niagara* are certainly outlandish. Grotesque, in a funny sort of way, for example, is a Cliche-masquerading as Marshal McLuhan wearing a TV set as a hat.

Unfortunately, the script, about a trio of female space travelers bent on saving mankind while working in a tacky Niagara Falls nightclub, is even more arch and tedious than their act five years ago.

I made my exit after watching these inept neophytes straining to mock the hit songs of Paul Anka and Frank Sinatra — whose recorded performances were the only marks of professionalism evident at the Factory Theatre.

While the bumbling Cliches make a mockery of pop music, Britain's Second Stride Modern Dance Company was equally flat-footed while attempting to lampoon classical ballet at the fall opening of Harbourfront's Premiere Dance Theatre.

Modern dance is difficult enough to comprehend. But I was thoroughly flummoxed by the first half of the program, devoted to a work choreographed by the visiting company's London artistic director, Siobhan Davies, and titled *Silent Partners*.

Four female and two male dancers spend their time either embracing or battling in a power struggle — evidently a takeoff of the formal dramatic conflicts as choreographed conventionally for the Sadler's Wells and Royal Ballet companies of England.

Very well. The alter-

nating caressing and wrestling poses seemed vaguely to make sense as satire. But what made the entire exercise nonsensical — and, God knows, terribly boring — was the fact that it was performed without music.

Consequently, it was as monotonous as watching an aerobics class working out their gymnastics for a full hour in utter silence. I felt like emulating the man seated beside me who snored during the entire first act.

On the assumption that perhaps I was too thick-headed to grasp the satiric subtleties of the first act, I stuck it out briefly for the second half of the program.

It was given over to another Davies-choreographed parody titled *The School For Lovers Danced*. According to the program, it was a shortened dance version of the lovers responding to Mozart's opera, *Così Fan Tutte*, re-

flecting "the lighthearted humor and gentle cynicism of the original."

Well, in this one, we did hear Mozart's beautiful music being played. But I left soon after when the action on stage was restricted to two witless dancers grinning idiotically while folding and unfolding without rhyme or reason pieces of fabric on the floor, as though thumbing their noses at Mozart's most charming comic operetta.

It was another case of fumbling farceurs making a mockery of their betters.

Addendum: In all fairness, it must be reported that Vivienne Kugler, Harbourfront publicist, acknowledged to this reviewer that the Stride Company's production did not measure up to scratch. She points out that 17 dance companies are featured in the Premiere Dance Theatre's season that extends through until next April.



The Cliches, consisting of Janice Hladki (left), Johanna Householder and Louise Garfield, exhibit outrageous costumes and "cutesy-poo" humor in *She Devils of Niagara*.

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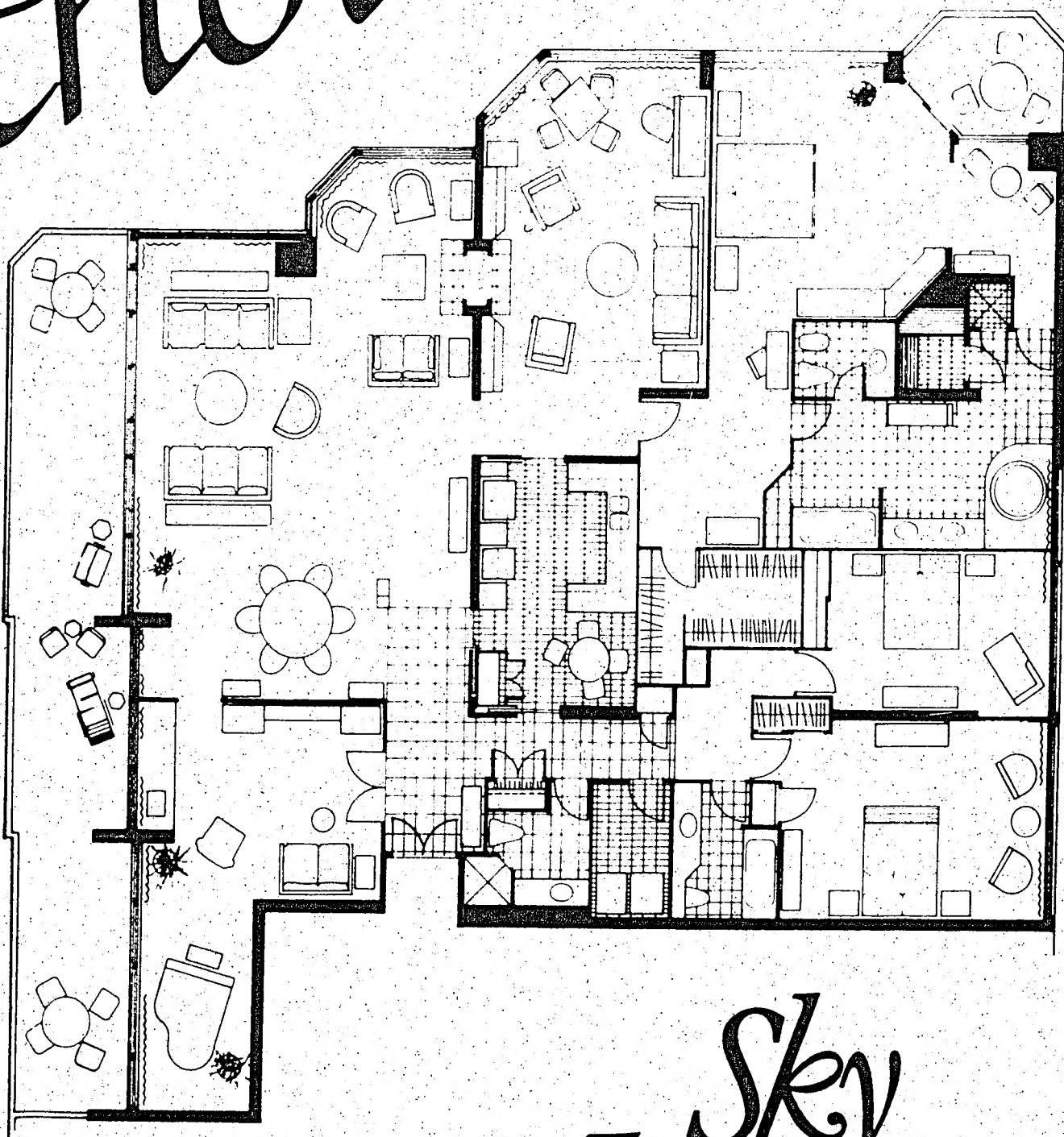
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Arts

Jagged Edge slowly builds plot to chilling crescendo

By
SHELDON KIRSHNER

TORONTO —

A secluded, well-appointed beach house near San Francisco. A woman is curled up in a fetal position in her bed. A masked intruder tiptoes into her room. He puts a 6-inch hunting knife with a serrated edge to her throat. We hear a scream. The wicked deed has been done.

This is the way *Jagged Edge*, now playing here, begins. Admittedly, director Richard Marquand has used one of the oldest tricks in the book. But *Jagged Edge*, far from being just another routine film churned out by the mills of

Hollywood, is a dazzler. Marquand, who gave us *Eye of the Needle*, a delicious thriller based on Ken Follett's book of the same title, is a cinematic craftsman of the first rank. And in *Jagged Edge*, he has used his considerable talents with enviable dexterity.

The plot can be explained in short order. Page Forrester, the wealthy granddaughter of a prominent San Francisco publishing clan, is found murdered in her bedroom. Her maid has also been slain.

The police find Jack (Jeff Bridges), her husband, dazed and in a state of shock. He has been beaten with a blunt instrument, ap-

parently by the assailant.

But is he innocent? The police are suspicious because a hunting knife with a jagged edge has been found in his country club locker. He is arrested, and turns to Teddy Barnes (Glenn Close), a former prosecutor who once practiced criminal litigation but is now in corporate law.

Convinced that Jack is not guilty of the awful crime, Teddy, a divorcee with two young children, accepts his case. She hires an earthy, profane investigator she knows from previous cases, and prepares Jack's defence.

By the time his case reaches the courtroom, she and Jack are lovers. Jack is a strapping, fun-loving

fellow who appreciates horse flesh as much as he savors Teddy's svelte body.

Teddy shouldn't really be engaging in these extra-curricular activities with a client. She realizes she is committing a faux pas, but she cannot help herself.

And she chooses to ignore the investigator's suspicion that Jack, for all his protestations, is the murderer.

Jagged Edge works exceedingly well on several levels.

Joe Eszterhas' screenplay slowly builds to a chilling crescendo, though any discerning viewer is not really surprised by the denouement.

Glenn Close is marvelous, as she always is, in her role as a lawyer balancing personal imperatives against professional considerations.

The film is not only a showcase for her acting abilities, but, oddly enough, a stage for the exquisite designer clothing she wears. You have the feeling, sometimes, that she preens too much. But you enjoy the sight of a smart, lovely woman dressed to the hilt.

Jeff Bridges has the knack of exuding insincerity and sheer opportunism. He is believable as an unbelievable character. Why, then, is he able to fool practically everybody?

Peter Coyote, who plays Krasny, the unscrupulous district attorney, is also fine. Sparks fly when Krasny and Teddy Barnes clash in the court. Some of the finest scenes in *Jagged Edge* occur when the two go at each other.

Jagged Edge is an enjoyable, suspenseful film, with touches of Alfred Hitchcock here and there. It lingers in the mind long after the last frame has passed through the projector.

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Adventure series hit with Jewish kids

The Union of American Hebrew Congregations, which represents the interests of Reform Jewry, has been publishing a do-it-yourself Jewish adventure series for young readers for the past few years.

The author, Kenneth Roseman, is a rabbi with a PhD degree in American Jewish history. His last book, *The Melting Pot: An Adventure in New York*, recently reviewed in these pages, told of European Jewish immigrants settling in America.

The charm of *The Melting Pot* was that it enabled a reader to rely on powers of imagination and formulate his or her own plot.

Same formula

In *Escape from the Holocaust* (\$6.95), Roseman uses the same formula in quite a different setting. The reader is a young medical student in Berlin during the 1930s, and the question which must be answered is whether he or she will leave Germany or return to Poland.

This is but the first of many crucial questions confronting a Jew as war embroils Poland and danger envelops the Jewish community.

Escape from the Holocaust, which is well written, exposes a reader to the tragedy of what happened to the Jewish people when the Nazi jackboot overran Europe.

Divorce is a growing problem, and the Union of American Hebrew Congregation recognizes it cannot be wished away. In one of its new publications, *Who Will Lead Kiddush* (\$6), author Barbara Pomerantz addresses herself to its painful ramifications.

Debbie is less than 10, but already she is trying to adjust herself to her parents' recent divorce. How will she cope?

In a world so torn by change and instability, Debbie can take some solace from the traditions of Judaism. She can count on the continuity of the Shabbat meal and the chanting of the kiddush with either her father or mother. Debbie's little universe may have been shattered, but at least she has something to fall back on.

Who Will Lead Kiddush, meant for readers up to age 10, is an appealing and relevant book.

Yet another release from the Union of American Hebrew Congregations is *Joshua's Dream* (\$6.95).

This is about a boy who, having been told about his great aunt Rivka by his mother, wants to become a pioneer in Israel. Rivka was one of the early settlers to arrive in Palestine, and she and others toiled to transform the barren soil into forests and farmland. Joshua's dream comes true, in a manner of speaking, when he plants a seedling at the edge of a small forest in the Negev. Sheila Segal's story, for readers up to 7 or 8, is simple and quite effective.

Barthe DeClements' book, *6th Grade Can Really Kill You* (Penguin, \$15.95), is an empathetic tale of a rambunctious girl who gains the understanding and sympathy of a new teacher.

Every kid who has felt the sting of an unsympathetic teacher will appreciate this book enormously.

Bonkers Clocks (Penguin, \$14.95) tickles the funny bone in a way only the British can manage. Nicholas Fisk's hilarious antics, played out in a quiet village of the kind often seen in travel posters, permeate this book.

Charles Darwin, the great British naturalist, has

been the subject of numerous books. But the one under review, *The Adventures of Charles Darwin* (Cambridge University Press, \$9.95), looks at him through the wondrous eyes of George Carter, a cabin boy who accompanied him on his sea voyage around the world between 1831 and 1836.

Peter Ward's story, appealingly illustrated by Annabel Large, combines the mystery of exotic travel with the allure of scientific inquiry.

Legends of Earth, Air, Fire and Water (Cambridge University Press, \$10.95), is a beautiful volume with lavish illustrations about the forces of nature. These intriguing stories, by Eric and Tessa Hadley, are culled from legends taken from countries like Japan, China and Australia.

S.K.

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Arts

New York's varied Jewish cultural offerings beckon

By
ROSE KLEINER

Whether you are traveling to New York City for business or pleasure, the city's Jewish cultural offerings this fall deserve your

attention. During the next few months there will be enough exhibits, plays and other attractions to fit almost any schedule.

For theatre you can start with Broadway's long running Brighton Beach Mem-

oirs, and its sequel, Biloxi Blues, both of which are by Neil Simon.

The Yiddish musical, *A Match Made in Heaven*, will open Oct. 23 at the Town Hall Theater (123 W. 43rd St.). Playhouse

91 (91st St., between First and Second Ave.) is running *Yours, Anne*, a musical play based on the diary of Anne Frank.

Green Fields, a translation of a Yiddish comedy, will be performed at the American Jewish Theatre (at the 92nd St. Y) until Nov. 10.

Several films of special interest will be showing this fall. Shoah will open Oct. 23 at the Cinema Studio (Broadway and 60th St.). This 9½ hour documentary about the Holocaust will be shown in two parts, each screened on alternate days. It is an extraordinary film.

Four important Israeli films will be shown at the 92nd St. Y on Sunday evenings, starting Dec. 15. The series is called A Lens on Israeli Society Thru Its Cinema. The films included are Beyond the Walls (Dec. 15), Noa at 17 (Dec. 22), Repeat Dive (Jan. 5), and Intimate Story (Jan. 12). Each screening will be followed by a discussion.

Goodbye New York, with Amos Kollek (and a guest appearance by his father Jerusalem Mayor Teddy Kollek) opens in several theatres in New York on Oct. 18.

On the musical scene, the New York premiere of *Enigma*, by Israeli composer, Menachem Aviram, will take place at the Hebrew Arts School (129 E. 67th St.) on Oct. 23. Starting Nov. 6, the school will host a workshop in Ladino folksongs.

On Nov. 7 Jews of the Orient: China, Japan and India, will be presented at

the Hebrew Arts School. This is a performance of drama, dance and music. Another notable presentation at the school will be Handel's oratorio, *Judas Maccabeus* on Sunday, Dec. 8.

Isaac Stern will be honored on his 65th birthday with a concert at Carnegie Hall. The America-Israel Cultural Foundation is the sponsor, and the date is Dec. 2. Participating artists, who are former recipients of foundation scholarships, will include Yitzhak Perlman, Pinchas Zukerman, Shlomo Mintz and Yefim Bronfman.

Yiddish Literature in Performance, a poetry reading and rendition of songs, will be heard at the YIVO Institute for Jewish Research (1048 Fifth Ave.) on Nov. 7. On Nov. 17 the institute will offer a program of Yiddish Songs of the Underworld, and Songs With Slavic Motifs.

Several exciting exhibits await the visitor to New York City this fall. Thru December you can view Art of Celebration at the Yeshiva University Museum (2520 Amsterdam Ave.). The exhibit consists of a 9-room environment depicting Jewish holidays and life cycles.

The Circle of Montparnasse: Jewish Artists in Paris 1905-1945 opens Oct. 22 at the Jewish Museum (1109 Fifth Ave.) and will run until Feb. 2, 1986. Over 100 works, representing 43 artists, will be on view. Artists included will be Chagall, Soutine, Mo-

digliani, Pascin, Lipchitz, and Zadkine.

As part of the international Festival of India the Jewish Museum will open its exhibit, *The Jews of India*, on Oct. 27 (to Feb. 15, 1986). The focus will be on the three communities — Cochín, Bene Israel, and Baghdadi.

Another timely exhibit at the Jewish Museum begins on Nov. 10 — Fantasy and Form in the Chanukah Lamp (to Feb. 1, 1986). The museum houses the finest collection of Chanukah lamps in the world.

From Nov. 26 to Feb. 28, 1986, you can also view the exhibit Recent Israeli Art: Selections from the Jewish

Museum's Collection. Menashe Kadishman and Moshe Kupferman are among the artists represented in this most extensive museum collection of Israeli art in the U.S.

Visitors should note that as of this fall the Jewish Museum will be open without admission charge every Tuesday evening from 5 to 8 p.m.

Should you be in New York City on Sunday, Nov. 10, you might find it worthwhile to stop at the Third Annual National Jewish Artisans Guild Craft Fair of the American Jewish Congress. It will be held at the Ramaz School (60 E. 78th St.) from noon to 5:30 p.m.



ART SHOW

Artist Peter Birze will be presenting a show of his recent acrylic paintings at First Canadian Place (King-Bay level) in the office tower lobby from Oct. 21-25. Birze will be present daily.

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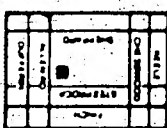
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Arts

Highlights of Precious Legacy

The Precious Legacy display of Czech Judaica plundered by Nazi troops between 1942 and 1945 continues at the Royal Ontario Museum. In addition to the exhibit, there are over 60 concurrent programs at the ROM continuing until the end of November. The highlights for the next week are as follows:

- A 10-part film series continues Oct. 20 at 7.30 p.m. in the ROM Rep Cinema with the screening of *A Little Letter to Mother*, a 1938 Polish film by Joseph Green. This was the last Yiddish film made before the Nazis marched into Poland. It traces the breakup of a family in the wake of World War I. Admission is \$3 and \$2 for students and seniors.
- On Oct. 22 from noon to 1 p.m., part 6 of Abba Eban's *Heritage: Civilization and the Jews* series will be screened in the ROM Theatre. This is a 9-part series with each instalment shown every Tuesday from noon to 1. Admission is free for seniors only, included with ROM admission for others.
- Also in the ROM theatre, a series of documentary films on the history, customs and culture of Judaism will be shown. On Saturday, Oct. 19 at 2.30 p.m., viewers may see the 30-minute film, *A Seal Upon Thy Heart*, followed at 4 p.m. by *Sunlight and Shadows: The Golden Age of Spanish Jewry*. Films in this series are shown on weekends at 2.30 p.m. and 4 p.m. until the end of November. They are free with museum admission.
- A 29-minute film entitled *The Precious Legacy*, designed to acquaint visitors with the main display, is also free with admission.
- Family matinees continue Sunday, Oct. 20 at 1.30 p.m. and again at 3.30 with Yiddish and Hebrew folk songs. These will be performed by CJN music critic Rick Kardonne on piano and special guest Jenny Eisenstein, a well-known Yiddish and Hebrew folk singer. All matinee performances are held in the ROM Theatre Saturday and Sunday afternoons.
- A 6-part lecture series continues Oct. 17 with a talk by Toronto-born Shirley Kumove, executive director of the United Synagogues of America. Kumove will speak on the World of Ashkenazi—Its Folkways and Wisdom. Lectures are held in the ROM theatre every Thursday. Admission is \$7 for adults, \$5 for students and seniors.
- The Art of the Hazzan, a 5-part series of cantorial music concerts, continues Oct. 23 on level 1 of the ROM. Cantors Yitzhak Apptowizer, and Effraim Sapir will perform Hebrew songs. These concerts feature six Toronto cantors in 40-minute recitals. All cantorial concerts are held Wednesdays from noon to 1 p.m. They are free with ROM admission but seating is limited.
- Rare Jewish artifacts from the Bishop White collection runs concurrently with the Precious Legacy. This is a display of 11 rare Jewish artifacts from the forgotten Jewish community of Kaifeng, China.

For more information on these and other programs, call the ROM at 978-5475/3991.

Searing drama tells tragic story of cellist

By
FRANK RASKY

TORONTO —

Art often comes a cropper when it tries to imitate the melodrama of true life.

Happily, this is not so in the case of *Duet For One*, the revival of the recent London West End dramatic hit, playing at the Palmerston Library Theatre until Oct. 19.

It's based on the tragic story of Jacqueline du Pre, the brilliant British cellist, who was stricken with multiple sclerosis when in her 20s in 1972.

The mysterious "nerve disease," which has no cure, ended her meteoric career, as well as her marriage to Daniel Barenboim, the Israeli symphony conductor, who is now music director of the Orchestre de Paris.

The cellist gave her approval to the fictionalized dramatization of that story by British playwright Tom Kempinski before its London premiere in 1980.

Kempinski has transformed it into a poignant and thoroughly engrossing 2-character drama.

Stephanie Abrahams, an English-Jewish violinist who has become a wheelchair case at the peak of her career, begins the play by wheeling herself into the office of Dr. Alfred Feldmann, a seemingly meek and introverted German-Jewish psychiatrist.

In the first scene, she tries to bluff her way through her interior emotional collapse, assuming the role of the caustic, arrogant prima donna. She claims to be launching a new career as a teacher of violin prodigies and impressario managing the career of her so-called devoted husband who she regards as a genius of a musical composer.

In fact, behind this facade of fantasy, she is gripped by suicidal im-



Melanie Scarr and James Battersby as patient and psychiatrist in *Duet for One*.

pulses, illustrating Freud's theory that most of us use words to conceal rather than reveal.

The remaining five scenes, presented as psychiatric sessions, are heart-gouging in their dramatic intensity, as Dr. Feldmann rips aside her layers of pretence and in his life-enhancing fashion struggles for her soul — the original Greek meaning for "psyche."

William White has directed his two players in their emotional tug-of-war with fine restraint and sensitivity.

Melanie Scarr, winner of the Thea Award for this

year's Central Ontario Drama Festival as "best actress," is inclined to be more British than Jewish in her intonations, but nevertheless, gains our sympathy.

And James Battersby, a veteran Ottawa actor, is wonderfully convincing and ultimately quite moving in his difficult role as a psychiatric listener.

It's a searing drama, leavened with invigorating wit, and a splendid beginning of the fall season for William White's professional Act One Production company. Tickets are priced from \$6 to \$8; for information, phone 781-8397.

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Arts

Controversial and challenging conclusions

Author takes optimistic view on future of U.S. Jews



books

By
BERNARD BASKIN

A Certain People, by Charles E. Silberman. Musson Books, \$29.95. Abba Eban once said that Jews refuse to take "yes" for an answer. When it comes to predictions about Judaism we usually think in colors that are dark, melancholy and somber. How then, shall we regard Charles Silberman's wildly optimistic portrait of

America's six million Jews and their future? After six years of sedulous research, the distinguished journalist-author arrived at a number of positive conclusions. **Item:** We Jews are among the favored groups in North American society. We have achieved a measure of affluence and influence that would have

been beyond the dreams of our parents and grandparents.

We have made it in the corporate world, law, politics and the social structure to a degree that can be hardly paralleled in our long history. In academic life and in the professions we are disproportionate in our numbers. In the last two decades the United States has been transformed into an open, tolerant and pluralistic society.

After Irving Shapiro was appointed chairman of the DuPont Company, the U.S. ambassador to Great Britain told the Anglo-Jewish leader Lord Sieff: "I could understand a Jew becoming President of the United States, but not chief ex-

ecutive officer of DuPont."

Item: In less than one generation the widespread quotes, restrictions and barriers against Jewish progress and advancement in society have been almost entirely removed. Despite residual pockets of anti-semitism, and the still unresolved tensions between Jews and Blacks, Jews are secure and at home in America. The evidence indicates that anti-semitism is declining from one generation to the next. The resistance of the average American anti-semitism is stronger than most Jews, or their leaders, realized.

The defeat of the United States in Viet Nam and the Arab oil embargo — classic conditions for anti-semitism — did not result in the expected backlash against the Jewish community.

Item: Despite the widespread wringing of hands, Jews are not abandoning the faith of their fathers. Overwhelmingly they are eager for their children to remain within the fold. Inter-marriage is a source of concern, but it often leads to conversion. The number of Jews gained is about equal to the number lost.

Item: There is a renewal of Jewish religious and cultural life. More than 300 American colleges and universities offer courses in Judaic studies, staffed almost entirely by American-born, and trained scholars. "Some Jews who had appeared irretrievably

lost to Judaism are finding their way back; others, who had never strayed, are intensifying their religious practice and commitment, still others are creating new ways of expressing their Jewishness, which is more important to them than they had thought."

Item: Unlike their parents and grandparents, modern Jews are at ease with their Jewishness. They do not regard their faith as a burden or as a source of distaste or unease.

When the author and his children visited Hubert Humphrey, the vice-president of the United States, in his Senate chambers, his totally unembarrassed 10-year-old called out loudly from the other side of the room "Hey, Dad, come look at the Torah in the showcase."

"As I heard him I knew that with all the piety and ritual of my intensely Jewish upbringing, I could not have called out to my father that way if my life depended on it. The total absence of inhibition my son displayed was not unique with him. It goes to the heart of the difference between the generations."

Item: A new form of Judaism is evolving in which such festivals as Chanukah, Passover and Simchat Torah take on new meaning as family observances, at the same time that concern for the security of Israel and remembrance of the Holocaust become articles of faith.

There is a new emphasis on approaching Jewish observance from a personal and individual point of view.

An astute theologian observed "we have become a cafeteria people and each of us is on his or her own individual diet." For the author this is a source of strength as Jews feel free to express their faith in a wide variety of ways.

This fascinating, rich, surprising upbeat profile of American Jewry — with its profound implications for Canadians — is controversial and challenging. Many will dispute its optimistic conclusions and assert that the author is living in a world of illusion. They will decry his sanguine approach and suggest that he is whistling in the dark. Only time will tell.

Popular Israeli singer to perform in Toronto

music

By
RICK KARDONNE

Sandy Shmuely, a popular Israeli singer now resident in New York, will perform at the Malkat Peking restaurant, 3426 Bathurst St., Oct. 19-20. Winner of the coveted second prize at the Israeli Chassidic Festival with the now classic song Shiru Lashem, Shmuely has performed since the age of 8. He began his professional career as a member of the Israeli army's Northern Command Entertainment Troupe. After his army duty, he formed his own group called HaShovavim (The Rascals).



Sandy Shmuely

Following numerous appearances on TV, at sellout concerts and the release of three smash albums, Shmuely decided to pursue his fortunes abroad, and has done very well. He has headlined at numerous cabarets, nightclubs and enthralled countless audiences with his concert appearances. Shmuely, whose show runs the gamut from contemporary-Israeli to Yiddish, Sephardi and even a smattering of top-40 and

who-tunes, is also a fine impressionist whose dead-accurate impersonations have left audiences rolling in the aisles.

His Toronto appearance will herald a long-overdue phenomenon here — the intimate performances of top Jewish entertainers in casual-cabaret environments in the heart of the traditional-Jewish shopping area on Bathurst between Lawrence and Wilson. This is thanks to Yacov Halpert Productions, which plans to present a continuing series of both top local and international Jewish talent.

For further info call 783-6622 or 783-9345.

Dudu Topaz, another contemporary Israeli entertainer, performs at Mimkler Auditorium Oct. 27. It's unfortunate that this concert will be held at the same time as Paul Zim's performance at Beth Torah.

Violinist David Zafer will perform at the Royal Conservatory Oct. 23 at 8 p.m. accompanied by Sharon Krause in a program including works by Pargolesi, Mozart and Hindemith.

Lev Markiz conducts the Royal Conservatory Orchestra Oct. 25 with violinist Victor Danchenko and cellist Vladimir Orloff in a program featuring Shostakovich's Chamber Symphony.

Markiz, one of the most eminent Soviet-Jewish emigrant-musicians, is now on the faculty of The Royal Conservatory of Music in The Hague. This concert will be at Church of the Redeemer, Bloor St. W. at Avenue Rd. at 8 p.m.

Cantor Benjamin Maisner presents the concert-lecture-demonstration: Our Musical Heritage I: The Yiddish Lied from Folk to Art Song at Holy Blossom Temple on Oct. 25.

An all-star Israeli lineup performed Alban Berg's Chamber Concerto for Piano and Violin with 13 Wind Instruments under the direction of Andrew Davis recently at Roy Thomson Hall — pianist Boris Berman and violinist Miriam Fried.

Berman, who immigrated to Israel from the Soviet Union in 1973, is now a professor of piano at Yale. For 10 years he has been music director of the Music Spectrum series which he created for the Tel Aviv Museum at the invitation of Kol Israel. This year, BBC-3 will broadcast his recordings of all ten Scriabin piano sonatas.

Fried has been performing Bach programs worldwide. She is to record on the Queen Elizabeth label all of Bach's violin sonatas and partitas, and will tour with the Royal Philharmonic and Israel Chamber Orchestra.

Davis' demonstration-introduction of the Berg concerto was informative and necessary, for one must have some knowledge of the construction of this 12-tone-modernistic 3-movement-work in order to properly appreciate it.

Even so, despite flawless, full-blooded performances, only the finale contained sufficient emotional urgency to elevate the composition above the level of being merely a clever mathematical contrivance.

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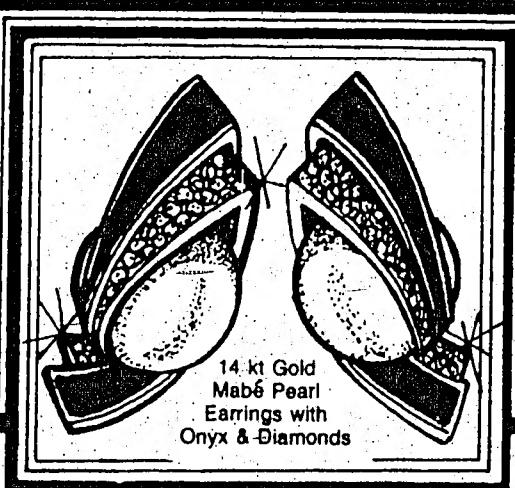
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Arts

Direct retail business booming

Art print posters are selling like "proverbial hotcakes"

By
SHEILA DROPKIN

TORONTO —

When Avron Shore of Posters Plus purchased 62,000 art prints from a liquidator a year ago, little did he expect that this step would turn his business life around.

His career was then centred on bankruptcies — buying and selling stock from bankrupt firms and liquidating the assets. He usually had little difficulty in selling the merchandise, no matter what it was, and expected that the same would hold true for the prints.

"No one would buy them because they were not framed," he recalled. "I was able to get rid of only a few hundred, but I still had more than 60,000 left. I was able to

convince my friend, Marshall Folk of Jaguar Beauty Supplies to give me some space in his warehouse for a time. I nearly took over the whole place."

Having always enjoyed selling, Shore decided to try a direct retail operation and rented a store in the Atrium on Bay for a 3-month trial run. He had instant success, "from day one," and the rest, as they say, is history.

Shore's decision to decorate the store to resemble a warehouse, where people would immediately get the sense that they were getting a bargain, and to sell all unframed posters at \$5 each, regardless of the original selling price, paid off.

At last count, there were nine stores in greater Toronto, plus others in Edmonton,

Calgary, London, Hamilton, Ottawa, Vancouver and Jerusalem. Now expanding into the U.S., Posters Plus will soon be represented in Oklahoma City, Columbus and Phoenix. Shore anticipates that within 18 months there will be an additional 100 outlets in the U.S. and Canada.

While the one Israeli store is based in Jerusalem, most sales are being made in a mobile unit that tours the country, visiting universities, new housing developments, etc. Even in Israel, the selection of posters and the prices are exactly the same as in Canada.

As the business grew, Shore realized that he was devoting all of his time to it and divested himself of other involvements. He asked Marshall Folk and

another friend, Bernie Niskier to join him in a partnership. The three had met 28 years ago when all were saying kaddish for departed parents and have remained good friends ever since.

Folk and Niskier are responsible for the financial end of the business while Shore travels the continent, buying overstocks of prints, and handling promotions. The original group of 62,000 prints included only 27 images, but the selection is now much wider and the turnover is constant.

In his travels, Shore also checks out other art print retailers in such markets as New York, Chicago, Los Angeles, to learn of new developments and trends.

Although most of the images sold at Posters Plus are six months to five years old, there are many that are by noted artists, like John Lim, and remain highly popular. Shore's advantage as a buyer over other retailers is that he doesn't pick and choose — he buys everything the seller has to offer and can make the best deals.

The stores are operated on a franchise basis, but there are no franchise fees or royalties. At least one person who opened a Posters Plus store as a sideline for his wife has since given up his own job and turned to the store full time.

Believing strongly that one must contribute to the community, Shore and his partners have donated 1,100 posters to Toronto's new Baycrest Hospital and 100 to the Shaare Zedek Medical Centre in Jerusalem.

In addition, everyone who purchases a ticket in the current Shaare Zedek

"Hospital With a Heart" lottery is given a voucher for a free Posters Plus poster of his or her choice, also donated by the partners.

The company's new warehouse/flagship store, at 870 Eglinton Ave. W., on the lower level, will have its grand opening party on Thursday evening, Sept. 26. Although there will be no admission charge, the reception will promote Shaare Zedek, and all who attend will be given a free John Lim poster of their choice. Shore is trying to arrange for the artist to be in attendance to sign the posters.

Shore admitted that he's been in a variety of business ventures in the past, because once

something is successful, he usually gets bored with it and goes on to something else.

"I'm certainly not bored with this," he confessed. "This is too good to throw away. We have the scope to seek out dealers and publishers of art prints on an international basis and it's very exciting."

"Many of the images that we bought were sitting

in warehouses, collecting dust. There was certainly nothing wrong with them. It's just that the publishers printed too many and couldn't turn them over. We're selling them like the proverbial hotcakes, and we're always finding new things."

"We're the MacDonald's of the print business — we had a good idea and we ran with it."

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Posters Plus partners Avron Shore (seated), Bernie Niskerr, (left) and Marshall Folk, take time out from setting up their new warehouse/store on Eglinton Ave.

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Arts

Production will have split Yiddish-English dialogue



A scene from the Yiddish/English production *Come Blow Your Horn*, at Limelight Dinner Theatre.

By
BEN ROSE

TORONTO —

A new concept for Yiddish Theatre has arrived in Toronto with the production of *Come Blow Your Horn*, half in English and half in Yiddish, at the Limelight Theatre, Oct. 13, 20 and 27.

It will involve the characters slipping from Yiddish to English and back again, as happened in many Jewish families when children were growing up with their European-born parents.

"This will not be a case of a Yiddish word being thrown in here and there, or long explanations in English for those who do not understand Yiddish," said Reva Diamond Lawry, co-producer and director. "It will be a natural situation. In *Come Blow Your Horn* the parents and their two sons will speak mostly Yiddish in their home, but when visitors come, such as the girl friends of their sons, the dialogue will be in English. It turns out to be about 50-50."

As far as she knows, Reva says this is the first time a dual language production has been tried in Yiddish and English.

Though Jewish Theatrical Productions (the name of Reva's company) is starting out with a comedy, the plan is for the group to do serious drama and musicals as well as comedies. For example next year they are putting on *Sunshine Boys* in February — 90% in Yiddish, *Fiddler on the Roof*, in June, in Yiddish, and

Hannah Senesh, a drama, next October, in English.

"We think the Yiddish audience for theatre in Toronto wants a professional quality, above all, instead of the old-fashioned melodramas of doubtful quality," Reva said. "This is an audience which appreciates sophisticated theatre. They go to Stratford and the Shaw Festivals, and my opinion is that they want some substance in their plays."

She and co-producer and director Peter Manierka have found enough actors fluent in Yiddish in Toronto to assure the continuation of the company, including some who have come to Toronto recently from Montreal, New York and Edmonton.

For instance, Michael Lebowitz, who plays the older son, Alan, is from New York, while Billy Goldig, who plays the

younger son, Buddy, is a recent arrival from Montreal. The parents are played by veteran troupers Sylvia Griomson and David Newman. The role of one girl friend, Peggy, is being shared by Leslie Webb and Gloria Valentine, while the other girl friend, Connie, is being shared by Raquel Benzacar and Shelley Marcovitch.

Reva, who has acted for 20 years herself, and was the prime mover in forming the children's theatre group, Theatre on the Move, believes that those companies which depend on a steady diet of comedies are underestimating their Jewish audiences.

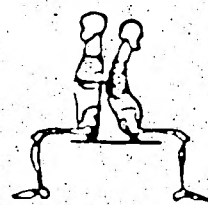
"I think they want the real world reflected in the plays they see. They want to be moved, whether it is comedy or drama that moves them. Molly Picon is an example of the Yiddish stage actress who

could portray everyday life and tragedy as well."

She said her company will be conducting surveys of audiences to see if they are on the right track in providing more serious fare in the future.

She thinks the audiences for Yiddish theatre will be mostly middle-aged or elderly, but an encouraging number of reservations have already come in from young people who want to accompany their parents to the show. "Our future audiences must come from these young groups," she said.

On the three Sundays, there will be a matinee at 3 p.m. and a dinner show at 6 p.m. The price of the dinner show is \$20.50 and of the matinee, including a kosher nosh, \$14.50. Price of the show only, matinee or evening, is \$8.50. Phone 752-7339 or 445-8718.



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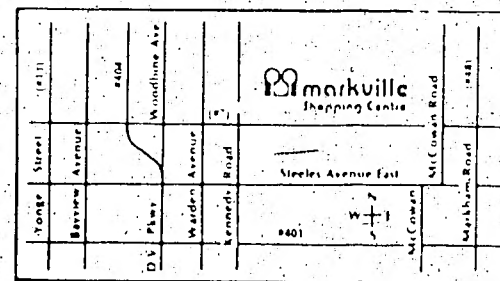
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Arts

Use of overkill hurts play that has powerful potential

By
BEN ROSE

TORONTO —

The future of philosophers to restrain despots is an intriguing theme for writers of all ages and in Theatre In The Time of Nero and Seneca it reaches its zenith.

Unfortunately, this play by Edward Radzinsky, a contemporary Soviet writer, at Toronto Work-

shop Productions until Oct. 20, carries it to extremes, and what could be a powerful and compelling evening of theatre is marred by overkill, both in the acts of depravity by the tyrant Nero and in the length of the play, 2½ hours.

It is a play the viewer will not forget easily. The set design by Barbara Plater-Szaflarski, assisted by Bob Greene and Larry Cox, is staggering in its ef-

fectiveness, abetted by Bob Greene's lighting design and Peter Hiscock's inventive sound effects.

The young actor Ted Dykstra, fresh from a summer at Stratford, and remembered for his role as Junior in Criminals in Love, has a prodigious task as Nero, rarely off stage the whole time, and displaying awesome energy. What is lacking in his characterization is a sense

that Nero could be mortal.

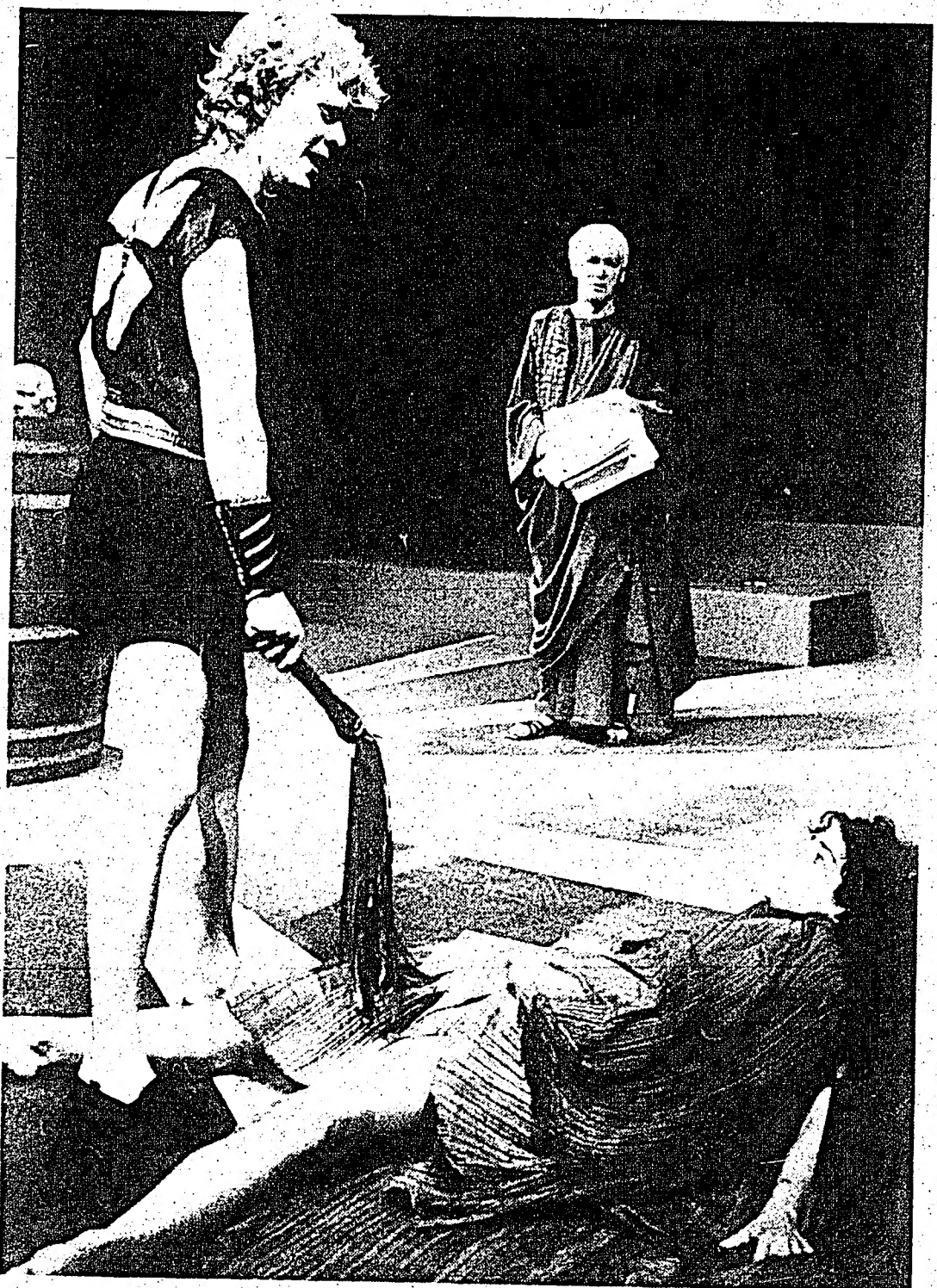
As Seneca, the academic who is willing to overlook Nero's excesses while contemplating the afterlife, Jeremy Wilkin is suitably restrained and an effective counterpoint.

Janet Aronoff plays multiple roles as Nero's wife, mistress and lady of the night, while Frank Crudele and Richardo Keens-Douglas both have difficult roles as the result of a whinnying horse, and Keens-Douglas is a young woman, then Nero's brother, Britannicus.

The most arresting performance of all is given by Colin Miller as Diogenes, whose head barely emerges from a rain barrel, but who manages by dint of the humanity in his eyes a line or two of simple dialogue, and the cast of his head, to convey the only resistance to Nero. For this, Nero has him crucified.

The English translation of Radzinsky's play by Alma Law is an exceedingly hip one and must get credit for keeping interest high despite its length. Ms. Law is writing a book on contemporary Soviet drama and is a Fellow at the Kennen Institute for Advanced Russian Studies in Washington.

The production is an auspicious beginning for Robert Rooney, TWP's new resident director.



Ted Dykstra is Nero, Jeremy Wilkin is Seneca and Janet Aronoff is Benu in new TWP play.

Sam Shepard aficionados will enjoy production

TORONTO —

The Tooth of Crime is not one of Sam Shepard's accessible plays and the Mercury Theatre production of it at Bathurst St. Theatre for an indefinite run is not likely to appeal to anyone who is not a Shepard aficionado.

Jon Michaelson, the producer and director, has come up with a stunning set with old car wheels and a huge bumper and grille for this play about a king of pop music trying to fend off a singer who wants to replace him.

One critic has described Tooth of Crime as a "metaphor that walks like a play," an apt simile for Shepard obviously wants to use the music scene as a metaphor for the desperate

attempts of honchos to stay on top in the corporate jungle.

Shepard's language, whether in the lyrics of the songs, or the tortured dialogue of the two protagonists, Hoss and Crow, requires more concentration than is possible amid the high decibel level of the music played by the Shivs, directed by Allen Cole.

To make matters worse, Denyse Karn, as Crow, speaks and sings as if she comes from another planet. This may fit Shepard's conception, but it's just plain hard to understand. Michael Kopsa as Hoss can be understood except when the music and text and/or lyrics are not of sync.

Perhaps because he doesn't have to compete

with the music, Brock Johnson, as Cheyenne, Hoss' driver, dressed in an old Chicago Black Hawk uniform, manages to focus the content, even if briefly.

If you are over 25, you should pass on The Tooth of Crime. — B.R.

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By VIVIENNE MUHLING 481-6434

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Travel

Real value for tourist

Seniors benefit from various discounts on travel

By
JAMES MONTAGNES

TORONTO —

If you are over 55 years of age, travel can be a bit cheaper. There are many discounts in transportation, accommodations, for attractions and even for meals.

To give you a look at what is available Goliger's Travel Ltd., a chain of travel agents and franchises, will have a Seniors' Travel Fair Sunday Oct. 27 at the Downtown Toronto Holiday Inn, 89 Chestnut St. just north of Toronto city hall, from 11 a.m. to 3 p.m. (admission \$1 in advance, \$1.50 at the

door). Airlines, tour companies and tourist boards will participate.

Apart from companies which offer discounts, there will also be booths promoting destinations which represent real value for mature travelers.

Many travel organizations are beginning to court the senior travelers, since recent statistics show this group is growing in numbers and has the financial wherewithal to travel.

(This travel reporter was a panelist at an international travel agency conference recently dealing with how to conduct tours for people over 55, based on my many years of travel, some since

reaching the age of maturity).

Many airline, railway, bus and shipping companies on this continent have special fares for those over 60 or 65 years of age, ranging from 10 to 50% of regular fares. Check with your travel agent when booking or the transportation outfit if you book direct.

While overseas airlines have until recently not given discounts to seniors, CP Air, KLM Royal Dutch Airlines and Alitalia now have special low fares for seniors on flights from Toronto or Montreal to Amsterdam, to Milan and Rome. There

are stipulations as to advance bookings, times of year, how long a stay is necessary overseas.

Air Canada, CP Air and some of the other Canadian airlines have senior citizen rates within Canada — proof of age is needed — but now Air Canada has also made these fares applicable for all its flights to United States destinations, except Florida. Again there are regulations as to advance bookings and certain holiday periods when the fares do not apply.

In Canada VIA Rail and Ontario Northland Railway have year-round senior fares, while Amtrak in the U.S. has special rates for mature travelers.

Many hotel and motel chains, on proof of age, and advance booking if possible, will give discounts up to 25%, some even on meals in their dining rooms. Some require membership in their own senior citizens club, others will take your passport, driver's licence, Canadian senior citizens card as proof of age when registering. Check with the hotel chain ahead or when

registering or with your travel agent.

A growing number of attractions from theme parks to movie houses, art galleries and museums, will give you a discount if you are over 65 years. I have even used my Toronto Transit Commission identity card at some museums to prove my age!

In many cities, except a few like Toronto, any senior can ride on public transportation at a special fare, usually half the regular fare. In Toronto you have to be a resident to obtain that discount.

In Europe the discounts vary from country to country, as do the qualifying ages, from 55 to 67 years. The discounts apply to rail, bus and boat transportation, as most transportation services are government owned. Most countries have a senior's card, available for a nominal sum, and sometimes requiring a recent passport-size photo, so it is a good idea to carry some of those photos with you.

A few European airlines

have special senior fares on domestic routes, such as British Airways, Finnair, Scandinavian Airlines and KLM Royal Dutch Airlines.

There are a number of books available now on senior travel discounts, usually from a United States address. Included are Senior Citizens Guide To Budget Travel in the United States and Canada (U.S.\$3.95) and Senior Citizens Guide To Budget Travel In Europe (U.S.\$4.95) from Pilot Books, 103 Cooper St., Babylon, N.Y. 11702; Travel Easy by Rosalind Massow, American Association of Retired People, 215 Long Beach Blvd., Long Beach, CA 90801, U.S.\$8.95; and The Discount Guide For Travelers Over 55 by Caroline and Walter Weintz, Fitzhenry

& Whiteside, 195 Allstate Parkway, Markham, Ont. \$9.95, with a new third edition available this autumn.

In Toronto there is at least one travel agency which now specializes in travel for the elderly appropriately called Seniors Carefree Travel Inc., 4528A Kingston Road, West Hill, Ont.

Expo 86 in Vancouver promises to thrill visitor

VANCOUVER —

Next May 2, Expo 86 opens for almost six months on the waterfront of this scenic Pacific coast city, but you can already visit much of the site. In fact, 1-day, 3-day or season tickets are now being sold.

The tickets will allow entry to the more than 80 pavilions (not all are ready yet) to all displays, most entertainment, unlimited use of the monorail, cable skyways and intra-site ferries.

surface lighted at night with 130 strobe lights flashing in random sequence. Inside the dome will be a giant screen — 27 metres wide (88 feet) — creating an image nine times larger than a conventional movie screen.

The geodesic dome which is the Expo Centre has been open in the last few months and by early September had been visited by over 400,000 people. It is now closed until the world fair opens.

A Vintage Car Rally is planned for July 7-9 with some 1,400 classic and antique automobiles, half of which will be on display during the exposition and the rest coming for the rally from all parts of North America and Europe.

While the latest in ocean-going cruise ships will call at Expo 86 during the summer enroute to Alaska, there will be a number of Tall Ships — the tall sailing ships of yesterday — and a brand newly carved 16 metre (52 feet) Haida cedar canoe of the type used by Pacific coast Indians in the past on the open ocean.

While many visitors will come to Vancouver on their own by car, bus, railway or air, there are a number of tour operators who have ar-

ranged 1- and 2-week package all-inclusive priced tours during the period of the fair from May 2 to Oct. 13.

Travel agents have details on such package tours with rates varying according to class of hotel and time of visit, with top prices being asked during July and August.

Cultural events planned

This world fair will have some 40 North American, European and Pacific Rim countries as exhibitors, as well as Canadian provinces and American states. It will also feature the Ramisea II and his Times exhibit (currently in Montreal). Another special show will be Steamexpo, the largest assembly of steam-railway locomotives since the 1948 Chicago Fair.

Entertainment will include such cultural events as the first North American appearance in over 20 years of the Leningrad Kirov Ballet, Britain's Royal Ballet, traditional Indonesian dances, Canada's National Ballet, Montreal's Les Grands Ballets Canadiens, a world drum Festival, and performances by Philadelphia and Vancouver symphony orchestras.

At nearby Abbotsford, the annual Aug. 4-10 International Air Show is expected to be the largest air extravaganza seen in Canada, if not in North America. There will be special events for Expo 86 including flights over the fair by historic and the most modern aircraft.

The first building to catch the eye of visitors will likely be the 17-storey geodesic dome with its stainless steel

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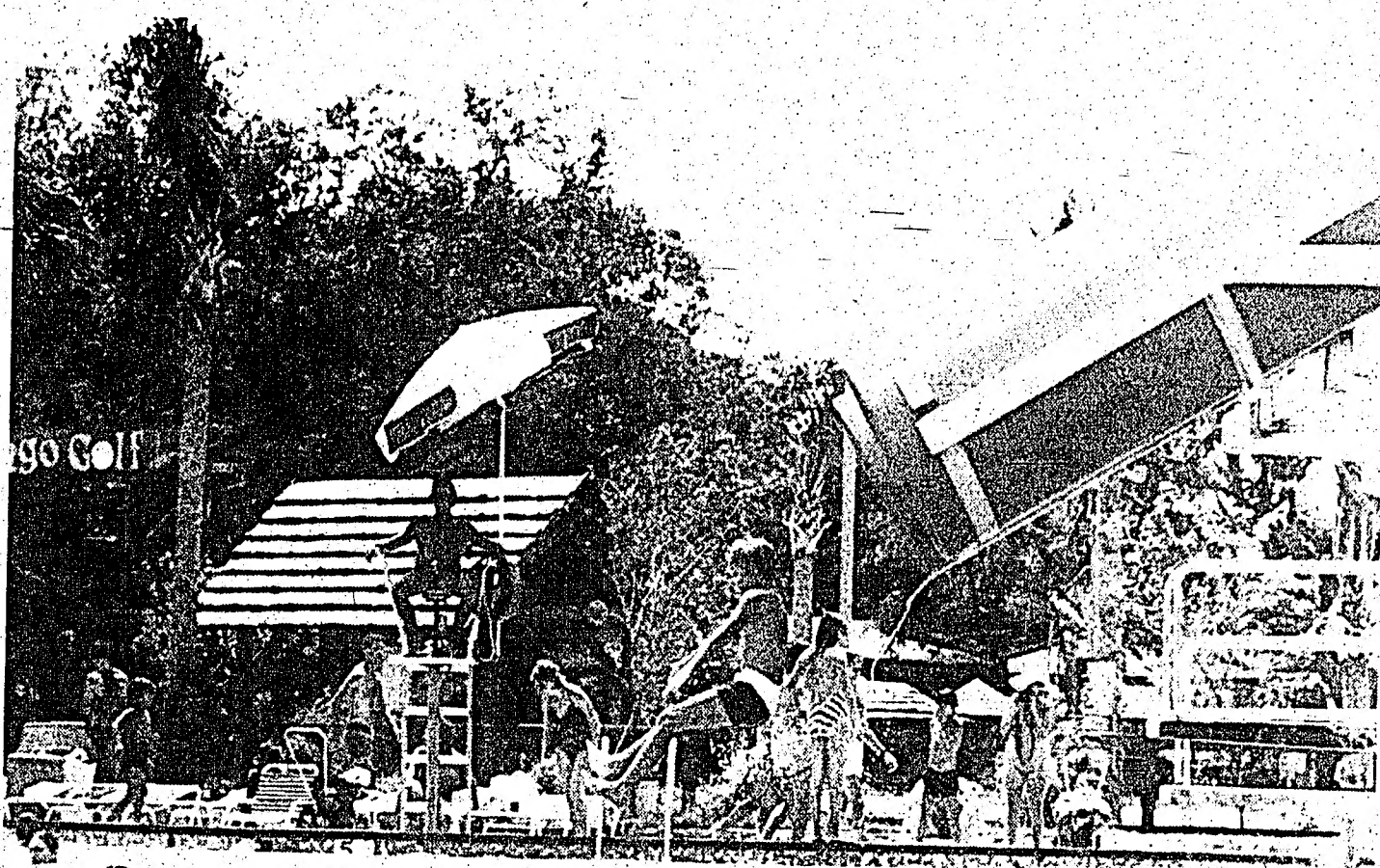
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Travel



Splashing good times await visitors to Six Flags Atlantis in Hollywood, Fla., a new \$18 million water theme park featuring more than 80 rides and attractions surrounding a 11-acre lake.

California Maple Leaf Month means discounts for Canucks

By
JAMES MONTAGNES
SACRAMENTO, Calif. —

California has declared January, 1986, as Maple Leaf Month and is welcoming all Canadian visitors in order to acknowledge their importance to the state's economic well being.

The California tourism department is arranging with hotels, restaurants, attractions and shops to give discounts to Canadian visitors. There will be a maple leaf prominently displayed at each participating enterprise.

"The Maple Leaf Month promotion is our way of extending a special invitation to our good neighbors to the north to escape to warm, sunny California during their cold, snowy winter season," said Flo Snyder, director of the California tourism department, in announcing the program. "The discounts will provide extra incentive to Canadian 'snowbirds' to come to California in January."

California's Maple Leaf Month will be widely publicized throughout Canada via tour operators, travel agents and the United States Travel and Tourism Administration's offices in Toronto, Montreal and Vancouver.

As an example of the incentives for Canadians during January, most hotels in the Sacramento area (the state capital and close to Yosemite National Park) will offer discounts of 10 to 20%. Most restaurants will give 10% discounts and some other tourist attractions will provide reductions as high as 50%.

In the Los Angeles area a number of hotels are giving discounts of 10 to 45% on daily and week-long stays. These rates apply from Dec. 1 to Feb. 28. Other hotels have a

20% discount during the month of January.

Recreational vehicle rental firms throughout the state have special rates for Canadian visitors in January, most with a 15% discount. Many visitors rent these motorhomes to tour the state and stay at national and state parks and other camping areas.

The state has many special events during the winter months. There is a California Wine Festival Dec. 1 to 4, in the Monterey Peninsula south of San Francisco. You'll be able to visit wineries and learn about gourmet cooking. In the area you can also walk about an authentic Danish village, Solvang, 45 miles north of Santa Barbara.

At Disneyland in the Los Angeles area there will be the Parade of the Toy Soldiers Dec. 15 and 16. You can watch elephant seals near Pescadero off the San Francisco coast as well as gray whales from December to March.

Jan. 1 is Tournament of Roses Parade and the Rose Bowl football game at Pasadena. The San Francisco Ballet season is from January to May. Antique buffs can attend the San Francisco Glass Show Jan. 4 and 5, with the largest West Coast showing of antique glass, china and pottery. The thoroughbred horseracing season starts at San Mateo in January, continuing into February.

Chinese New Year celebrations for the Year of the Tiger in the San Francisco

area start Feb. 15 for a week, with a parade on Feb. 22. In Los Angeles there are dragon dancers and many spectacular floats in the New Year's parade. At Santa Monica there is an annual crazy outdoor bed race on Valentine's Day. The Andy Williams Open golf championship are in mid-February at San Diego.

In mid-March there is an International Orchid Show at Santa Barbara, and the first two weeks of March a Camelia Festival is held at Sacramento with parades and folkdances. The cherry trees will be in bloom late in March in the Japanese

Tea Garden in Golden Gate Park in San Francisco.

California has something for everyone — from the snowcapped mountains in the north to the semi-tropical areas near the Mexican border and the deserts in the southeastern area.

Most popular with winter vacations is the southern part of the state with the Los Angeles and San Diego metropolitan area, the inland deserts and coastal area with good beaches, wineries and theme parks. There is even mountain skiing in the north and east mountain areas.

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TORONTO —

Wherever one travels across the globe sightseeing is always a must. Besides taking in the varied sights though, tourists must also concern themselves with affairs of the stomach.

Sai Woo Restaurant and Tin Bo Travel are now running the Sai Woo China Cuisine Tour from Oct. 26 to Nov. 11, which includes three meals per day and special dinners while traveling through Guangzhou, Beijing and Hangzhou in China.

Local cuisine in China will include a Peking duck dinner in Beijing and a Western style dinner in Shanghai.

Cost per person double occupancy is \$3,299.

For those who prefer their banquets closer to home, the Sai Woo Restaurant will present its 26th set of Imperial Peking banquets from Oct. 22 to 24. For further information call 977-4988.

For further information regarding the tour call Tin Bo Vacations at 593-5150.

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Started out as a joke

Yorkdale Yids cap 1985 season with series win

EDITOR'S NOTE: The B'nai B'rith baseball season came to a close recently, and sitting atop Division IV of the Slow Pitch League were the Yorkdale Yids from the Raoul Wallenberg Yorkdale Lodge. They earned the right to take a couple of champagne showers, as they registered the division's best overall record and followed it up with a playoff victory, defeating Maccabiah Whalers two games to none in a best of three championship series, by scores of 24-8 and 21-3. In this story, team member LOU RIKLIS describes how it came to be.

It all started as a joke a few years ago at an executive meeting at the Raoul Wallenberg Yorkdale Lodge, then known simply as the Yorkdale Lodge.

A few of the founding members were discussing ways and means of making the lodge more appealing to younger people. It was at that point that Sam Smiley, past president, suggested forming a baseball team, not only to attract new members but also to get their sons involved.

A problem commonly known as "the generation gap" crept in, however. Sam wasn't sure how to go



The Yorkdale Yids took top honors in Division IV of the B'nai B'rith baseball league. Seen here, top row (from left) are: David Zworth, Mike Newton, Norm Williams, Lou Riklis, Steve Newton, Don Gibson, Eddie Birnbaum, Ron Roth. Front row (from left): Neil Smiley, Eli Bernstein, Russel Riklis, Willie Handler, Mike Gottesman, Jeff Atlin and Mitch Henry.

about inducing younger people to join the lodge, so nothing was done until some members volunteered to help get the project off the ground.

With Eddie Birnbaum, Neil Smiley (son of Sam) and myself spearheading the effort, a group of 15 young men got together and the Yorkdale Yids were born.

In all, five members of the team were sons of lodge members — Neil Smiley, Mike and Stephen Newton, Mike Gottesman and Russel Riklis.

Rounding out the team were Birnbaum, Mitch Henry, Don Gibson, Norm Williams, Jeff Atlin, Willie Handler, David Zworth, Eli Bernstein, Joe Pollock, with Lou Riklis taking up the final spot.

After a brief opening ceremony at which Marv Cohen, the BB baseball commissioner, was present, the Yorkdale Yids promptly took to the field and won the opening game.

Actually, more fuss was made of the smart uniforms provided by K.R.G. Insurance Brokers (Ron Roth

is a partner) than the convincing victory on the field.

However, the opening day win would set the trend for the rest of the season. Behind Birnbaum's excellent and con-

sistent pitching, the team rallied time and time again to win all but two games throughout the entire season, and compile an 11-2-2 regular season record.

The bats were active all summer, led by solid home run hitters Birnbaum, Smiley, Williams, Atlin and others. Defence was a strong suit too, with Smiley at shortstop, Russel Riklis (who played half the season with a broken wrist) at second base, Atlin in the outfield and the rest of the crew provided great fielding. The result was an overall team effort that led

to an outstanding season.

The team won both the division title and the playoff series, but more important, they won off the field as well — most members of the team are now active within the lodge.

Their next project is icing a hockey team. And after that, the group is planning a family quiz evening to which they hope to attract both the older members of the lodge and their families, thus ensuring the continuity of the Raoul Wallenberg Yorkdale Lodge.

BB league takes to the ice

By PAUL LUNGEN

TORONTO —

Everybody in the B'nai B'rith Hockey League has now gotten into the action.

About 270 skaters on 18 teams in A and B Divisions took to the ice recently, one week after an equal number of players in C Division inaugurated the BB hockey season.

One of the changes made this year was an upgrading of the calibre of the referees, league president Ira Kaufman told The CJN, and the men in the striped shirts got into the action early, as they awarded a penalty shot in the last minute of the A Division contest between Toronto Freedom Teammates and the Mixed Association.

The result was a goal as Jay Bleiweis buried the winner for the Teammates as they defeated the Association 5-4.

In other A Division action, Forestdale Big Steel got by Leonard Mayzel Hawks 3-1, as Ken Krystal

notched the winner.

TFL Whalers got a 2-goal performance from Stu Himmel and went on to beat Canyon Reds 4-1.

In B Division matchups, TFL Fantastics got a stand-out performance from goalie Jonathan Hyman as they shut out Canyon Kings 4-0.

Ruven Waltman of TFL Paris Kitchens blanked Forestdale Sting as the Kitchens won 2-0, while Adam Kronick got the winner for TFL Beaver Canoe in a 3-2 win over LM Reds.

TFL Feathers were paced by the 2-goal performance of Stu Yack as they thrashed last year's B2 champs Upper Canada Bruins by a lopsided 7-1 margin.

Don Mills Axemen and Maccabiah Red Wings played a scoreless third period and ended in a 2-2 tie, while TFL Plumbers relied on the shutout goaltending of Howard Lennick as they bounced TFL Satellites 4-0.

See North York natural beauty on guided walk

TORONTO —

Both the wild and manicured aspects of nature in North York can be discovered in a free nature walk starting in York University's south parking lot at 10.30 a.m. on Sunday, Oct. 20.

The first 50 people arriving for the hike will receive free North York parks and

recreation department's facility guides.

The group will proceed to the Black Creek area, across to Edgely Park and Driftwood Community Centre and then back to the university.

The 5 km walk will finish at approximately 1 p.m.

For more information, call 224-6292.

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Business Outlook

Taste ice cream substitute first

Dessert man is confident

TORONTO —

Sheldon Rosen is so certain dessert lovers will prefer his Toffait over similar frozen non-dairy ice cream substitutes he's going to offer customers a chance to taste before they buy.

Rosen, president of Toffait (Ontario) Ltd., is marketing the dessert to major supermarkets and is also starting to deliver it to 700 independent variety stores. And to try and prove that Toffait tastes better than its competitors' he's planning taste samples in selected stores.

But the marketing approach is not the only

thing that sets Toffait apart from the other desserts. The most important quality is taste. And the reason why Toffait tastes better, Rosen claims, is because it has hardly any oil (about .07%).

It has so little oil that Rosen says he has been allowed to package his product without the label "an edible oil product," and, he says, "to the palate there is a considerable difference."

However, like its competitors, Toffait has some benefits for the health-conscious and the kosher-conscious.

For those who do not mix meat with milk but are ravenous for ice cream after a plate full of kishka, Toffait could be the dessert for them: It's pareve and it's covered by COR.

For those who cannot tolerate milk, Toffait makes it possible to savor the taste of ice cream without experiencing the discomfort: It has no milk.

And for those who are concerned with fitness and nutrition, Toffait is high in protein and contains 18 amino acids plus calcium, magnesium, phosphorus and potas-

sium. It also has only half the calories of premium ice cream, says Rosen.

Though Rosen says he saw Toffait at first as a product geared to the Jewish market, its early success in the general market convinced him Toffait had broader appeal.

Toffait was invented by Philip Choy, an Alberta ice cream retailer who with a former lawyer, Barry Sullivan, as his business partner saw the dessert as ideal for children allergic to milk.

Their venture was successful enough that they were able to expand and sell Toffait in Manitoba, Saskatchewan and British Columbia.

About the same time Sheldon Rosen, (working for his family company Rosen Dairies), was becoming dispirited with what he describes as the dying market for frozen yogurt.

He became interested in tofu and soya bean desserts and eventually met Choy and Sullivan. Rosen now has the rights to market Toffait throughout Ontario and the eastern part of Canada.

For now, Rosen is selling four flavors: Chocolate, Vanilla Almond, Wild Berry, and Peanut Butter. In the spring, Rosen says he will have 10 flavors and predicts Toffait "can match flavor for flavor any ice cream."

Vegetarian foods

Kibbutz manufactures "better" meat substitutes

By
BARUCH & ANNY
SAVILLE

JERUSALEM —

An ultra-modern enterprise specializing in the development and production of a wide array of vegetarian food has opened in Israel's western Galilee.

Located at Kibbutz Lochamei Hagetaot, the Tivall plant was established at a cost of \$5 million and is staffed by a team of internationally trained

food technologists and culinary experts. All products manufactured by Tivall are in accordance with stringent hygienic and quality standards and are certified kosher pareve.

With the growing awareness that fatty diets rich in cholesterol are a cause of heart disease, Tivall has developed an innovative patented technology that it says revolutionizes the concept of meatless foods.

Its products are describ-

ed as providing an excellent level of nutrition without the taste and smell usually associated with conventional vegetarian meat substitutes.

The easy-to-prepare products, already marketed abroad and sold in stores throughout Britain and West Germany, will soon also be launched on the American and Canadian markets.

Among the many Tivall products are vegetarian frankfurters, hamburgers, schnitzel and slicing sausage.



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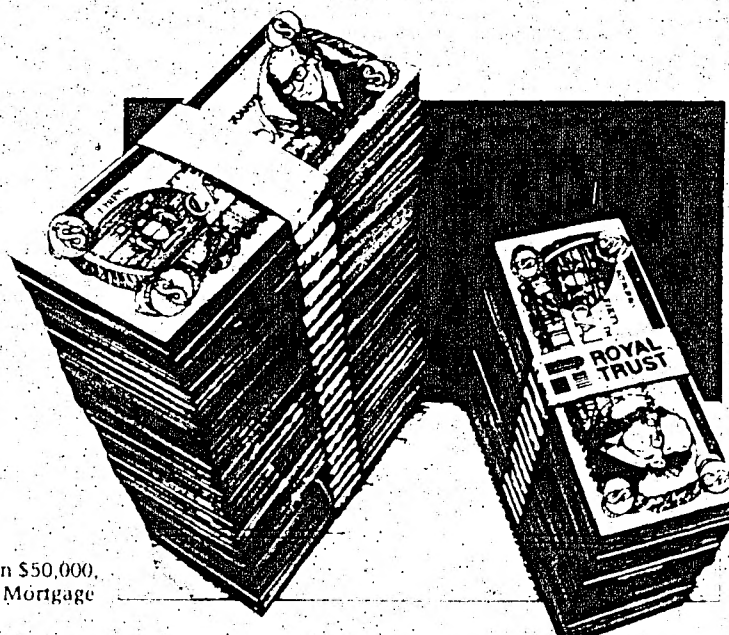
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Health clubs, dance studios

Contracts warning issued

TORONTO — Consumers contemplating signing prepaid personal service contracts for "commercial" fitness and health clubs and dance studios should be careful of the type of contract they sign, warns Ontario Consumer and Commercial Relations Minister Monte Kwinter.

In response to a number of failures within the industry and resultant consumer losses, Kwinter has asked his staff to prepare a proposal for presentation to cabinet that would amend the Consumer Protection Act to include prepaid personal-service contracts for these businesses.

"We have been troubled by the number of failures in the health and fitness industry and the subsequent financial loss to consumers," the minister said. "Our advice for consumers is to avoid signing any prepaid contract for fitness club or dance studio services other than an annual membership fee or the pay-as-you-go approach."

Kwinter's proposal could include provisions to the existing legislation that would:

- Limit the length (1-year) and dollar value of contracts signed by consumers

for "commercial" prepaid physical fitness/dance studios.

- Provide a 2-day cooling off period for signed contracts.

- Disallow the signing of sequential or concurrent (lifetime) contracts for the same or similar activity.

- Forbid the sale of the service to consumers, including the acceptance of money, until the facilities have opened for business.

Kwinter has instructed ministry officials to meet with representatives from the industry and community groups and associations to obtain input and assistance in preparing the proposal.

The minister qualified the use of the word "commercial" contract, saying that physical activity centres and dance schools operated at the local or community-sponsored level or by municipalities, churches or colleges and universities would be exempt from any proposed amendment to existing legislation.

"Such an amendment to our Consumer Protection Act would go a long way toward providing a safeguard for consumers,

before they sign a contract with a club or dance studio," Kwinter said.

In the interim consumers can protect themselves from financial loss by not signing long-term contracts for fitness services, the minister said.

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Call 483-9978 before Wednesday at 4 p.m., week preceding issue date.

ANNOUNCEMENTS

Metro Toronto Singles: Presents: Singles Night At: **The Cotton Club** Monday, October 21st 8:30 p.m. 81 Bloor St. East (Between Yonge - Church) Live Jazz. Door Prizes: Two Holt Renfrew Gift Certificates. Cover: \$5.00.

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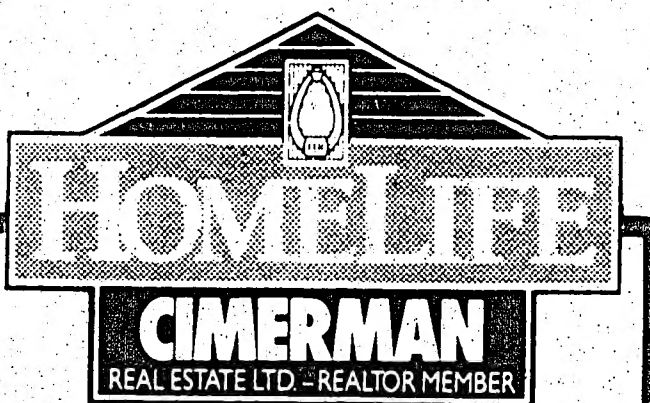
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12:00 - 8:00 Mon. - Sat. 483-1200**Attractive single parent** late 30's. European background, wishes to meet caring gentleman to share life with. Photo appreciated. Box 8012, C.J.N. 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.**Widow 46 looking** for a serious relationship or marriage. Photo a must. Box 8011, C.J.N. 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.**Israeli professional man**, attractive, athletic, seeks intelligent & charming female 24-32. Reply to: Box 1231, Station B., Downsview, Ontario M3H 5V6.**Find happiness** in the new year — Jewish Dateline — a unique discreet & personal Introduction Service for Jewish Singles (21-75 years) operating under the auspices of Toronto Jewish Congress. Call Gil Goldstein 789-0110.

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UNVEILINGS

The family of the late Samuel Politsky wish to announce the unveiling of a monument in his memory on Sunday, October 20 at 11:30 a.m. Bathurst Lawn Cemetery, Shaari Tefillah Section. Relatives and friends are invited to attend.**The unveiling of a monument** to the beloved memory of the late **Esther Gottlieb** will take place on Sunday, October 20 at 10:15 a.m. at Bathurst Lawn Cemetery Adath Shalom Section. Relatives and friends are invited to attend.**The unveiling of a monument** to the beloved memory of the late **Uryn Marchewka (Irving March)** will take place on Sunday, October 20 at 10:15 a.m. at Bathurst Lawn Cemetery, Stashover Section. Relatives and friends are invited to attend.**The unveiling of a monument** to the beloved memory of the late **David Bien** will take place on Sunday, October 20 at 10:00 a.m. at Bathurst Lawn Cemetery, Beth Emeth Section. Relatives and friends are asked to attend.**The unveiling of a monument** in memory of the late **Sybilla Weil** will take place on Sunday, October 20th, 1985 at 11:00 a.m. at the Bathurst Lawn Cemetery Clanton Park Synagogue Section. Relatives and friends are invited to attend.**The unveiling of a monument** to the beloved memory of **Pearl Ender** will take place on Sun., Oct. 27, at 11 a.m. at Bathurst Lawn Cemetery. All For One Section. Relatives & friends are invited to attend.

YAHREZEIT

"Yahrzeit Reminders" are a service of Baycrest Centre Women's Auxiliary. For information call 789-7071 ext. 2014.

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Financing available

TORONTO —
Loans of up to \$10,000 are now available for home energy improvements under a new program sponsored by Ontario Hydro and municipal utilities, and administered exclusively by the Royal Bank of Canada.

The financing program for homeowners is called the EnerMark Loan Plan. Loans under the EnerMark Loan Plan are available at lower than prime interest rates established by Ontario Hydro to cover a variety of home energy improvements from installing electric heat or central air conditioning to upgrading electrical service.

The Royal Bank will administer the loans, ranging from \$1,000 to \$10,000 per home and payable over one to five years.

All major Canadian banks were asked to submit proposals to administer the loan plan on Ontario Hydro's behalf, after which the Royal Bank was selected.

"In most cases loan application and approval can be completed within 24 to 48 hours," said Jim Gorman, Royal Bank senior vice-president of retail banking, adding that, "all loans are life insured at no additional cost to the customer."

The program offers the

convenience of 1-stop shopping for the customer," says Dane MacCarthy, Ontario Hydro's vice-president of marketing. "The registered contractor can give customers all the information they need about electric options and can also help them fill out the required loan form right in the home."

Contractors must register in the plan before they can offer these loans to their customers.

Further information about the EnerMark Loan Plan is available from offices of Ontario Hydro, municipal utilities or any branch of the Royal Bank.

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Viewpoints

THE CANADIAN JEWISH MONTHLY

VOLUME XIII, NUMBER 7, AUTUMN 1985

Civil Rights, Uncivil Wrongs

by Eugene Kaellis

The Zundel and Keegstra trials have focused attention on the organized promotion of race hatred in Canada. They have also highlighted a long-standing clash of principles in the minds of many who are revolted by racist propaganda but who may be hesitant to apply legal sanctions against its propagators. On the one hand the "human rights" side expresses concern for the rights, dignity, and safety of minorities, while on the other the "civil liberties" side wants freedom of expression, with no restrictions.

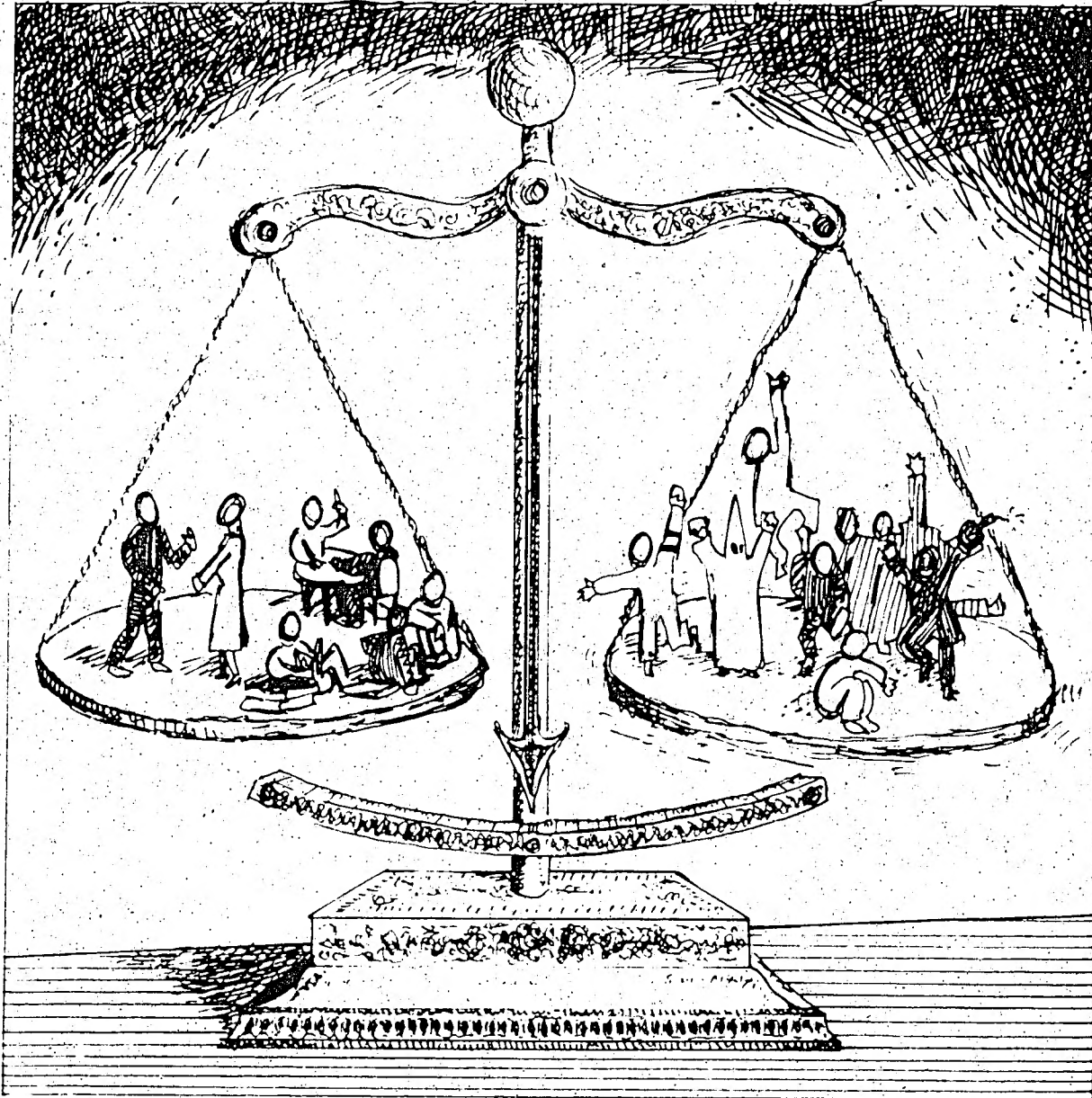
Many human rights proponents believe that although we have developed significant respect for minority rights, this respect is recent, fragile, superficial, and often limited to "official" positions which have not yet penetrated the feelings and practices of a large part of our population. They fear that especially in difficult times frustrated, angry Canadians could readily accept the racist diatribes of demagogues and scapegoat targeted minorities. The history of Germany, a center of world culture and achievement, which under the Nazis became the center of unprecedented infamy, and the forced internment of Japanese-Canadians in our own country during the Second World War are two obvious cases in point.

Is There A Right To Libel Any Group?

The medieval practice of torture to exact confessions has been illegal for a long time in liberal democracies and the overwhelming majority of Canadians do not think that this is a question which should periodically be reconsidered. Yet civil libertarians defend the right to spread the medieval libel of Keegstra's statements linking the Jews to a worldwide Satanic conspiracy, compelling each generation to deal with them no matter how untrue and abhorrent these discredited defamations were in the first place. This means that in the late twentieth century, Jews, according to civil libertarians, simply have to put up with the perennial accusations (all appearing in currently circulated anti-Semitic material) that they require the blood of dead Christian children to bake their Passover matzohs, that they poison water supplies, and that they will use any means to achieve control of the world for Satanic purposes. Civilization, according to this view, does not have an ethical heritage to which each generation has the opportunity to append its contribution, it is forever a blank slate upon which the most barbaric messages can periodically be re-inscribed.

Human rights advocates support a strengthening of existing sections of

Eugene Kaellis is a former professor now living and writing in Victoria, B.C. He is secretary of the Victoria Jewish Information Committee.



the Criminal Code to make prosecution under their provisions more effective in order to inhibit the dissemination of such lies. One of their major proposals is that the word "wilfully" be removed preceding "promotes hatred against any identifiable group" in Section 281.2. Human rights supporters believe that the (presumed) sincerity and aims of perpetrators of race hatred should not be factors in determining their guilt or innocence under law any more than these factors should determine the guilt or innocence of an arsonist who sincerely believes that burning down a building he considers an eyesore is for the public good. The "I didn't know the gun was loaded" plea, even if we are to believe it, may be a mitigating factor, it is not a defense.

Only the most extreme civil libertarians take the position of unqualified and absolute freedom of speech. Most

agree that there have to be limitations of the kind referred to by the late U.S. Supreme Court Justice Oliver Wendell Holmes when he argued that freedom of speech does not give anyone the right to yell "Fire!" in a crowded theatre when there is no fire. Beyond that they uphold the license to say anything publicly, subject only to the consequence of a civil libel suit.

Right To Sue Is Inadequate Redress

The law has long recognized the right of a defamed person to seek redress for injury suffered. If he can demonstrate that his reputation was injured by lies, he is entitled to compensation. Some civil libertarians suggest that those members of groups who think they have been dealt with unfairly should resort to the same approach, i.e. let them sue.

There are several objections to this.

One is that by removing criminal libel provisions the right to defame repeatedly would become dependent solely on the resources and determination of the libelers compared to the resources and determination of their victims, to say nothing of the availability of the courts. If the libelers could afford to hire counsel, and in case of conviction, pay the damages they could continue indefinitely in their defamation. Some "journalists," for example, who have been sued successfully many times, earn enough from their sensationalist (if often false and defamatory) articles to simply budget for legal fees and estimated damage awards as they do for any other business expense. "If you don't like what I write, sue me," is their slogan.

But the major objection has to do with the question of society's responsibility. Murder is no longer treated as a crime to be avenged by the kith and kin of the victim; it is a crime against the Crown, as are all other violations of the Criminal Code. Prosecution is the prerogative of the Crown which, as the guarantor of public order and peace, is the offended party in any criminal act. The Crown is not only the guarantor of life and property it is the guarantor of dignity and security, which is why there are provisions for criminal as well as civil libel.

Some civil libertarians concede that there may be a necessity for criminal libel provisions when individuals are defamed but they are reluctant to apply criminal proceedings in the case of group defamation. Among their "practical" objections are that any member of the group defamed could not demonstrate personal damage caused by the defamer. In this they may be right.

Many studies have shown that the victims of hate propaganda can suffer permanent psychological and emotional damage, but considering how difficult it often is to assess in a physical injury litigation, how can one demonstrate to the court's satisfaction injury to the emotions, self-image, and dignity of an individual who is a member of a defamed group? And how is this damage to an individual to be traced directly to one perpetrator when, in the case of racism and anti-Semitism, there are a whole slew of perpetrators promoting similar or identical defamations over long periods of time? The only answer, of course, is that one must assume, based on copious experience and history, that group defamation does indeed harm individuals psychologically and emotionally and that an affront to one's dignity is as real as an affront to one's body.

Hateful Attitudes Lead To Harmful Deeds

But psychological and emotional harm is only one of the consequences of race hatred propaganda. The eventual danger is that a system of hateful attitudes gives rise to actions which are patently harmful and even lethal. It

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Editor's Notebook

A Delicate Balance

At first glance, the three major articles in this issue would appear to deal with widely divergent subjects. Professor Kaellis discusses the implications of the Keegstra and Zundel trials; Professor Lightstone compares two Conservative Responsa; Michael Solomon offers various illustrations of the present resurgence of Jewish identity.

On deeper analysis, however, a unifying theme does appear — one which is fascinating in its own right, and from which a general truth sometimes emerges. For all these articles probe their subjects in search of what might be called "a delicate balance" — that balance between opposing points of view, each with considerable validity, on a complex issue involving important values which Judaism upholds, but which can be apprehended differently by Jews with equal dedication to Judaism, but differing personal predilections.

Professor Kaellis seeks the delicate balance between the right of the individual to freedom of speech, and the right of a minority group to protection against the promotion of group hatred. His subtle analysis of the nuances implied by these opposing rights leads him to an important general truth: what we are suffering from today in our society is the tendency toward what Will Herberg has called "the relativization of absolute values". In our laudable desire to understand all points of view, we have tended to forget, in Kaellis' words, that "some things are sane, some things are insane, some things are good and some things are evil".

Professor Lightstone's analyses of two Responsa, both by Conservative rabbis, ostensibly holding similar views about the essence of Judaism, demonstrates that the commitment of Conservative Judaism to both tradition and change has led to ongoing (and probably healthy) tensions within the Movement. The delicate balance in this case Lightstone pinpoints as being a trade-off between the classical or "ahistorical" view of Judaism espoused by Orthodoxy today and by "right wing" Conservative Rabbis and the modern or "historical" view, which is the official self-designation of normative Conservative Judaism, in which loyalty to tradition must be balanced against openness to change — a delicate balance indeed.

Michael Solomon relates in his article how the Jewish reaction to the onset of the open society has varied widely from the beginning of this century to the present day. In the early 20th century, Jews of talent, wishing to establish themselves in the society that (they thought) beckoned to them, converted to Christianity. They soon discovered that anti-semites ignored formal religious affiliation, and in their disillusionment found within themselves a craving to return to their own faith, and became "Baalei Teshuva". As the century progressed, the secularist option made conversion unnecessary, and the rise of Jewish secularism ensued. But with the establishment of the State of Israel, the pendulum swung again. Adherence to "Am Yisroel" by virtue of Jewish nationalism rather than Jewish religion suddenly became a new option, and this "resurgence of Jewish identity" has become the dominant phenomenon among Russian Jews.

We are happy to introduce in this issue our new Israeli correspondent, Mordechai Nisan, a Canadian residing in Israel, replacing our former Israeli correspondent team of Adah and Ben Lappin, presently in California. Professor Nisan deals with the growing crisis in Arab-Israeli relations inside Israel, which also presents a problem of a delicate balance between a truly Jewish and a fully democratic Israel.

In our last issue, a problem in layout led to an unfortunate omission of part of a sentence in Professor Robert Brym's article: The Modern Secular Jew. We reprint in full the relevant paragraph:

Now the sense of Jewishness that derives from the political realities that I have just described may be a purely "negative" phenomenon, a self-definition imposed on Jews by others that lacks much cultural content. On the other hand, this politically-imposed definition of Jewishness may give rise to "positive" content, to cultural expressions that are intrinsically rewarding insofar as they render one's life meaningful by helping to locate oneself along a social, historical, and even cosmological continuum. Whether this positive sense of Jewishness develops out of today's political necessities depends entirely upon what Jews themselves do with their Jewish self-definition, or whether they seek to find meaning and continuity in it or not.

CIVIL RIGHTS

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was only after the promotion of the vicious libel that Jews killed Christian children to drain their blood for Passover matzohs that they were expelled from France and England in the Middle Ages, and it was only after numerous accusations of racial pollution that the Jews of Nazi Germany and occupied Europe were deprived of their status, property, and livelihoods, and then taken away to be systematically slaughtered. The first step to degradation, exploitation, expropriation, oppression, and genocide is the dehumanization of the intended victims. This process has been applied not only to Jews but to many other groups as well. It was after the prior perception that Blacks were not quite human that they were forced into slavery and kept in bondage for generations.

Civil libertarians and others objected to the Zundel and Keegstra trials on the grounds that the defendants were thereby provided with free forums for the dissemination of their views, courtesy of the courts and the media. Yet which civil libertarians would seriously suggest that there be no public prosecution of mass murderers like Charles Manson or Clifford Olsen because they were "newsworthy" and were given generous opportunities in books and interviews to describe their crimes, explain their positions and promote themselves?

Curiously, some civil libertarians who argue so strongly for the sanctity of "ideas" state that racist propaganda is not worth legal action because the vast majority of Canadians are immune to it. Aside from the questionable basis for their belief, this approach places civil libertarians in the curious position of defending ideas simply because they are assumed to be without effect.

Civil libertarians also argue that laws on group libel are difficult to enforce. True, but so are many other laws. Many murders remain unsolved and many accused murderers unsuccessfully prosecuted, but who is seriously suggesting that murder be removed from the Criminal Code?

Domino Theory Of Civil Liberties is False

But, aside from these "practical" objections to group libel laws, the major opposition from civil libertarians comes from what they designate as a "principled" approach. Here they apply what can be called the Domino Theory of Civil Liberties which is supposed to panic the public by presupposing that any "infringement on the freedom of expression" (beyond the hackneyed citation of yelling, "Fire!") will lead to another, and before anyone knows it, liberties will be gone, replaced by restrictions as the whole house of democracy comes tumbling down. This obviously has not happened in such viable democracies as Sweden, West Germany, France, and the Netherlands, all of which for years have had anti-hate propaganda laws far stronger than anything being proposed for Canada and all of which have freedom of speech, freedom of the press, and freedom of public assembly. It simply does not follow that once one "freedom is curtailed," others will fall prey.

The current threat to most of the world's democracies and their institutions obviously does not come from restricting the dissemination of hate

propaganda. The threat comes from external anti-democratic forces, from military putsches, from internal subversion, and from a decline of the system of checks and balances. Restricting the dissemination of hate propaganda, far from weakening democracy, will strengthen it.

A modern, complex society is often called upon to make qualitative decisions based on quantitative data. To protect its members, society has decided that for many stretches of highway 60 kilometers per hour is the limit for safe driving based on the speed of reflex action, the speed and effectiveness of braking and steering systems, the flow of traffic, and the physical condition of the roads. This means that anyone going over that limit runs an unacceptable risk of endangering others (as well as himself) and is violating the law. We make the same kind of judgment on what blood level of alcohol creates impairment or what levels of pollutants can legally be discharged into effluents. Surely the courts ought to be able to decide when racist statements are no longer simply a matter of ignorance, insensitivity, or rudeness but have become massive, consistent and widely-disseminated lies against an identifiable group and therefore a danger to the defamed group and society in general.

Gross Lies Are Not Political Opinions

We are not dealing here with "ideas" or "political opinions," which is how the civil libertarians like to refer to the propaganda of Zundel and Keegstra, we are dealing with evident, gross and hoary lies. Dignifying such vilifications by calling them "ideas" or "opinions" confuses the issue and puts civil libertarians in the position of endangering the democracy they so fervently purport to defend.

Yet, with all the justification there was for the trials of Zundel and Keegstra, something unwholesome did emerge in the proceedings. In the case of Zundel, the court permitted an effort to trivialize the Holocaust by one witness after another, each offering increasingly bizarre testimony. In Keegstra's case, he was permitted to occupy the stand day after day to drone on, citing one aspect of his delusional system after another. The question arises as to why the court did not take judicial notice of the Holocaust. Certainly historical events with a much less impressive evidentiary base have been accepted by judges as "given." One also wonders if the Keegstra trial was not the longest and most expensive mental health examination in the history of Canadian psychiatry. Can anyone imagine similar treatment being afforded a promoter of the flat earth concept who invoked "proof" of a criminal conspiracy by astronomers, geographers, geometricians and astronauts? Jews cannot help feeling that no other delusional system would require that much exposure and that much deliberation before a conclusion could be reached on its validity.

Keegstra's system, like most paranoid systems, is not accessible by fact or reason. If it were to be demonstrated to him that the media are not controlled by Jews, he would simply argue that the evidence cited had been distorted and manipulated and/or that the control by the Jews is so devious that it appears not to exist, using a refutation of his contention as further "proof" of its validity, every fact being converted into grist for his paranoid mill.

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Viewpoints

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How Does Conservative Judaism Legitimate Change?

by Jack N. Lightstone

There is both more variation and more consensus in North American Judaism than the tripartite division, Orthodox, Conservative and Reform, implies. I, among others, have written about the significant body of shared beliefs, myths and rituals characteristic of North American Jewry at large. The Religion of Jewish Peoplehood is the general genus of which the Orthodox, Conservative and Reform movements are specific institutionalized expressions — much the same as Bellah views the relationship of Protestantism, Catholicism and Judaism to American Civil Religion. The existence of the Religion of Jewish Peoplehood not only allows a significant sense of common identity and allegiance among North American Jews but also permits considerable variation even within each principal Judaic movement.

The Conservative movement, for example, has three distinct institutional expressions. The United Synagogue of America is the lay association of incorporated synagogues; the Rabbinical Assembly of America constitutes the professional association of rabbis employed by the synagogues; and the Jewish Theological Seminary, among other functions, trains and ordains Conservative rabbis. These three units are interdependent, significantly autonomous and often in conflict over matters of policy. Thus camps within each organisation lobby collateral parties in an effort to co-opt first their colleagues and second the movement as a whole to their view.

The members of the Rabbinical Assembly find themselves in a mediating position between the Rabbinics faculty of the Seminary, on one side, and the lay leadership of the United Synagogue, on the other. The former constitute the most conservative element in the movement; in the main these faculty have been trained as classical Talmudists and halakists, either in American or European Yeshivot. In their very persons, they symbolize authentic Rabbinism in its most nearly classical mode; for many members of the Rabbinical Assembly, especially for alumni of the JTS, these faculty members are the real rabbis. Members of the Rabbinical Assembly, however, remain responsible on a day to day basis to the lay boards of their congregations, whence the chief impetus to accommodating the exigencies of the contemporary situation. The Conservative rabbinate mediate these poles on the continuum of Conservative Judaism. On the one end is tradition, represented in the persons of the Rabbinics faculty. On the other lies modernity, as found in the demands and ethos of the laity. On this continuum various subgroups within the Conservative rabbinate stake out what for them seems the optimum point of balance.

Since the founding of the movement early in this century, no one constituent organization has gained the

power and influence needed normatively to define policy for the movement. This fact, evident to the participants, reinforces factionalism within the United Synagogue, the Rabbinical Assembly and the Seminary respectively. The Religion of Jewish Peoplehood together with a shared perception of Conservative Judaism's location in relation to Orthodoxy and Reform so far have effected sufficient group solidarity. So much is background to our essay.

Conservative Judaism is Halakhic

This paper considers positions taken by the rabbinate of the Conservative movement as expressed explicitly and implicitly within responsa submitted to the Committee on Jewish Law and Standards. Via these documents factions within the Rabbinical Assembly develop and legitimate their respective stances vis-a-vis one another, the tradition and the exigencies of modernity as defined by lay ethos. For since its inception, the ideologues of the Conservative movement have defined it largely in terms of its stance on rabbinic law, the halakah. They advocated change in the halakah in light of the contemporary situation of Jewry. But classical rabbinic documents, codes and decisors are to serve as principal precedents in legal decisions.

I hypothesize that the meaning conveyed by these Conservative decisions is not only to be sought in the halakic views adopted, or even in their formal modes of argument as brought to bear upon traditional rabbinic sources, but also in the very literary, linguistic and rhetorical characteristics in evidence among these responsa. Communication at all three levels tells us much about the Conservative rabbinate's perceptions of their Judaism and of their authority therein. There is as much variation in literary form and formal traits of analysis as in halakic stance. Moreover, there appear consistent and therefore meaningful correlations between formal and substantive traits. The mediation of tradition and modernity often occurs, I maintain, via the covert interplay among all three levels of communication.

We first turn, then, to some salient characteristics generally evident among Conservative responsa, in comparison with their classical and contemporary Orthodox counterparts. Second, we examine variation within the body of Conservative responsa itself.

Historical VS Classical Responsa

Rabbinic responsa extend back over a millenium to the Muslim conquest of the Middle East, North Africa and the Iberian peninsula. Epistles sent by heads of the Babylonian rabbinic academies (the geonim) responded to halakic questions of local rabbinic authorities. Written in a combination of rabbinic Hebrew and late Talmudic Aramaic, these epistles assumed among their recipients intimate knowledge of early Talmudic literature. The epistles provided normative views in sorting out the host of often contradictory Talmudic dicta relevant prima facie to the problem at hand. Responsa systematically addressed the saliency of each dictum, arguing for the endorsement of one over another, for the dismissal of all as irrelevant to the case at hand or for the need to satisfy in some manner several simultaneously.

Subsequent rabbinic responsa literature, no longer the exclusive purview of Babylonian geonim, differed little from geonic epistles in those respects mentioned above. Later epistles, however, had to deal not only with Talmudic dicta, but also with post-talmudic codes, Talmudic commentaries and earlier responsa.

In all this there seems no self-conscious intent either to preserve, to reject or to modify tradition. Rather authorities operated in what might be called an ahistorical, traditional realm of discourse, participating in and further defining that realm. Conservative responsa, indeed like most contemporary responsa, address purposefully areas of perceived conflict between what now comes to be understood as tradition and modernity.

Modern Responsa

Between 1927 and 1982 some 150 responsa were written by Conservative rabbis for consideration by the Committee on Jewish Law and Standards. Of these only 10 were originally composed in Hebrew. Of these about half have been translated and published in English translations. The remaining 140 responsa were authored in English — in itself a significant departure from classical responsa and a distinguishing characteristic between Orthodox and contemporary Conservative scholars.

Evident in these responsa is a significant shift within the Conservative rabbinate of the social location of rabbinic scholars and their work, when compared with their classical counterparts. Medieval and early modern responsa constituted a legal epistolary literature for rabbinic elite, as is evident from those traits mentioned earlier. Local rabbinic authorities provided the laity with decisions bearing upon specific problems — something was prohibited or permitted, clean or unclean, fit or unfit, done this way or that way. The intricate sorting out of potentially relevant rabbinic sources intended to edify the rabbinic recipient only.

Only at first glance might the same be said of Conservative responsa; but the gross literary characteristics adduced indicate quite another function and set of assumptions. Virtually all have been written in English, that is, in a language rendering them accessible to a more general lay readership. That many responsa have been published in lay publications seems entirely consistent with the language of composition. These responsa, then, are directed as much to Conservative laity as to rabbinic colleagues, a stark contrast with contemporary Orthodox and classical responsa. But much, if not most, Conservative responsa remain unintelligible to the general readership. Those untutored in classical rabbinic literature will find the sources and the argument beyond their capacities to appreciate. Only the final outcome might be readily intelligible. What then of the main body of these texts; to what end their display to the general lay readership? The rabbis authoring these responsa thereby demonstrate their knowledge of classical rabbinic sources and their ability appropriately to manipulate them. These rabbis thus may appeal to the authority of the tradition, the standard of authenticity, in offering their contemporary halakic solutions. That demonstration, irrelevant to the pre-modern layman, provides legitimation for Conservative policy, indeed for the entire movement, both lay and rabbinic. Since the actual argumentation lies beyond the layman to assess, that legitimation occurs at the level of literary form, rather than in the substance of the halakic argument.

In sum, the tradition legitimates. The rabbi demonstrates his command of the tradition to the laity; he translates the aura of the JTS rabbinics faculty to the realm of the laity, thereby mediating the institutions as well as past and present.

Authority, however, does not appear vested in the individual rabbi. Indeed no individual rabbi may speak for the tradition. Hence, the formal process

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"LANDSCAPE 7006" — BY Y. CHAKI

GALERIE DANIEL, MONTREAL

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CHANGE

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by which responsa arise and circulate within Conservative Judaism. They come before the Committee on Jewish Law and Standards, which votes on the matter. A responsum then is tabled before the Rabbinical Assembly; publication ensues. Thus the institutions of the Conservative rabbinate, not the individual rabbi, are the purveyors of the tradition. Perhaps only the rabbinics faculty of JTS retain some of the personal authority of the classical rabbi (at least for many Conservative rabbis); it is telling, therefore, that these faculty members have rarely authored responsa. Equally significant, volumes of collected responsa authored by individual authorities generally have not appeared. In all, authority is vested in the tradition, not in individuals; institutions mediate past and present, legitimating the latter in terms of the former.

There is a considerable range of variation among Conservative responsa with respect to all three levels of communication enumerated earlier; that variation defines locations on our continuum mediating tradition and modernity, JTS rabbinics faculty and the laity. This paper cannot fully demonstrate this variety. But a closer treatment of two responsa, significantly distant from one another on the continuum, will suffice.

A Responsum: Classical School

Rabbi Isaac Klein, a major author of Conservative Responsa from the late 1930's to the mid 1970's, provides an almost classically formulated responsum on the status of civil marriage (1938). The treatment is in English; it also evinces most of the literary conventions and formal modes of argument of its Medieval and contemporary Orthodox counterparts. The familiar introductory formularies, "the question:" and "the answer:", duly appear. Sources are raised for treatment, cited and referred to in standard form. The argument then develops according to implicit canons of rabbinic responsa. In this case, the negative hypothesis, namely that *prima facie* such marriages have no status under Jewish law, is raised with what would appear probative sources so indicating. Their relevance to the case at hand is then challenged; Klein demonstrates that these texts may not apply to the case at hand.

The positive hypothesis then is considered in light of a second series of citations; analyses explore the possible probative nature of this second set of sources. Finally, the author judges which set appears the more salient.

Klein's final verdict, that the status of civil marriage is such that one requires a get (a Jewish writ of divorce)

Conservative responsa, indeed like most contemporary responsa, address purposefully areas of perceived conflict between what comes to be understood as tradition and modernity.

to terminate the relationship, appears less radically liberal than one might surmise. Liberal or lenient factions in classical rabbinism have usually sought to limit the cases in which a get is needed. Klein's leniency, in fact, amounts to a safely conservative stance.

A Responsum: Historical School

Rabbi Aaron Blumenthal's responsum favoring an aliyah for women offers a sharp contrast to Klein. Blumenthal's treatment of whether a woman may be called upon to recite the benedictions over the public liturgical reading of the Torah-Scroll abandons entirely both the literary forms and modes of argument of classical responsa. The text's style is that of a scholarly journal article: standard footnoting, citation and bibliography appear.

Blumenthal's mode of argument also leaves the classical for quite another model, that of historical argument. The author traces the development of the halakah on the question from Late Antique through early modern times. He strives to show that only toward the end of the Renaissance and beginning of the early modern period do halakic authorities categorically deny an aliyah to women. This Blumenthal implicitly attributes to negative attitudes to women characterizing the dominant culture of that period.

Having carried out the historical exercise, Blumenthal still must move from "is" to "ought". He argues that the attitude to women reflected in these later codes and responsa are repugnant to modern men and women. Indeed, his negative characterization of the attitudes of later authorities is expressed in particularly vehement language. To this he adds the historical observation that earlier halakic stances on the matter at hand enshrined no such repulsive views. He concludes on the strength of both that "the halakah" has for "several centuries" been moving in directions which warrant being "reversed".

Historical VS Analytical Approach

What here has happened? First, the responsum provides a history of the halakah not an halakic analysis. The point is to show that the halakah has

changed. Second, values and attitudes implicit in the halakah of various periods he judges by contemporary standards. So the change in question, for Blumenthal is for the worse. Third, what has historically developed may be further transformed — here reversed. Finally, the author unmistakably communicates what he considers legitimate contempt for halakicists of the last several centuries; he harks back to a more authentic, pure and palatable state of affairs, to which he would have the halakah revert.

I am struck in particular by two aspects of Blumenthal's responsum. First, in form and mode of argument, the text appears not classically rabbinic, but rather entirely within the *Wissenschaft des Judentums*. The *Wissenschaft* in the first half of the 19th century consciously abandoned traditional, rabbinic forms of study in order to embrace the historical study of Judaism. Its early proponents emerged from the world of the yeshivot in an attempt to produce a Judaic counterpart to the theological faculties of the great western European universities. But the *Wissenschaft*, with its self-conscious rejection of the yeshiva, intended to achieve more than simply gain respectability for Jewish learning. *Wissenschaftliche* scholars sought as well (1) to demonstrate that Judaism was always subject to change, and continued to be so and (2) to undermine the authority of immediately antecedent rabbinic halakah, along with the authority of its bearers, the soon-to-be Orthodox rabbinate. In place it offered what the *Wissenschaft* deemed the self-validating legitimacy of history and the authority of the scholar of history. The *Wissenschaft* sought to apologize for reform, but in terms of tradition understood via the insights of historical analysis.

Blumenthal not only models himself upon *Wissenschaftliche* scholars, but also does so, I maintain, to the end. He would have us leapfrog backward over the immediate centuries of rabbinic authority, via the agency of the historical enterprise, in order to delegitimize Orthodox rabbinic authority and to propound radical reform of their decisions. He would have us accept the testimony of tradition, but not that of the classical rabbinate. The historian, not the orthodox rabbi, makes the tradition speak in an authentic voice.

To claim access to tradition via history, it seems to me, is to claim that the tradition speaks in some significant sense for itself; rabbis have tended to mute that voice. But the Conservative lay movement is part of history; it is the tradition in a living, communal embodiment. In sum, Blumenthal rejects the type of rabbinic authority which Klein uses a model.

Conclusions

Let me briefly summarize. For classical rabbinism, as reflected in its responsa literature, the rabbis themselves are the locus of power. They all converse in a timeless, ahistorical world defined by the formal traits of halakic analysis as brought to bear on a shared body of literature. Whatever the claim which the past has upon the present, the tradition has no autonomous authority apart from the rabbi.

On the continuum of positions taken by Conservative rabbis, Isaac Klein stands right of centre. He demonstrates to the general Conservative laity (and his colleagues) his competence to handle the traditional sources in a classical-like manner. But the tradition, not the rabbi, is the ultimate source of authority, in comparison with classical rabbinism. In so representing matters, Klein, however, wishes the laity to see the Conservative rabbi as close in character both to the early modern rabbinic figure and to the contemporary Orthodox authority. Indeed, not only his literary style and mode of analysis, but also his halakic decision, depart but little from those of early modern and 20th century orthodox responsa. Klein, in effect, defends the authority of the JTS rabbinics faculty as the brokers of authentic rabbinism for the Conservative movement at large; he presents himself as their competent spokesman in the Rabbinical Assembly and United Synagogue.

Blumenthal also sees the tradition as the ultimate source of authority. He denies to the rabbis, however, the final say in what is authentic to that tradition. For the tradition is not the purview only of the rabbis, but also of the community in history. *Historical analysis, not halakic analysis, elucidates the tradition. And the living community, not the rabbis, are the mediators of tradition and modernity.* Blumenthal rejects the substance and method of Renaissance and Early modern rabbinic discourse. He thereby undermines as well much of the authority of the rabbinics faculty of the JTS.

The verdict is still out on which faction within Conservative Judaism will wrest control of the movement; or which type of Conservative rabbi will emerge as the dominant elite. Until such a victor emerges, a variety of positions differently mediating tradition and modernity, the laity and the JTS faculty, will continue to vie with one another.

CIVIL RIGHTS

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Keegstra Verdict
Should Have Been Not Guilty
By Reason Of Insanity

Considering Keegstra's defense and the judicial procedure, the option to arrive at the only sensible, satisfactory and realistic verdict did not exist, and that verdict should have been: Not guilty by reason of insanity. Any other verdict implies that Keegstra's delusional system is actually worthy of ex-

tensive examination and evaluation by a court of law. That two courts decided in 1985 to permit legal defenses based on a systematic denial of the Holocaust and a systematic effort to prove an international Jewish conspiracy is unsettling evidence that these are still treated as "open questions" in Canadian society.

Because of the harmful and dangerous aspect of this delusional system, a finding of insanity in the case of Keegstra would have to be a finding of criminal insanity, and would require putting Mr. Keegstra away until such time as he could demonstrate that he is

mentally fit to return to society. Of course, civil libertarians can make all this sound terribly arbitrary, smacking of the Soviet system of psychiatric incarceration for political dissenters. The difference is this: "It is *not* insane to oppose a totalitarian and repressive system of government; it is worthy and heroic. But it is insane to promote a delusional system of race hatred. These conclusions undoubtedly outrage any civil libertarian given to relativism and subjectivism, but they are correct and necessary for maintaining even a pretense of belief in a system of ethical democracy.

Some things *are* sane, some things *are* insane, some things *are* good, some things *are* evil. It would be hazardous in the extreme to pretend that this is not so. It would mean the abandonment not only of the vocabulary of virtue, truth and responsibility but of the standards by which we judge them and any effort ever to attain those standards. Making judgments in any case and with any law can be a perilous process. But ignoring hatemongers and permitting them to continue and expand their activities also rests on a judgment which could be tragically mistaken.

by Michael M. Solomon

There is a resurgence of Jewish consciousness across the Diaspora, going from simple Jewish pride to a search for one's Jewish roots and leading finally to a return to the basic Jewish values incorporated in the Jewish religion. North American Jewry is being affected by this resurgence. The fact that there are more than 400 programs of Jewish Studies in various North American universities today is the best proof of this Jewish renaissance. Whether it is the result of the Holocaust (and which Jewish family has not been touched directly or indirectly by this terrible catastrophe of the Jewish people?) or the fact that for the first time there is a Jewish State in existence, or even the result of the persecution of Jews in Arab and Communist lands, more and more young people who were not personally affected by the Holocaust are manifesting a vivid interest in Judaism.

The Baalei Teshuva Phenomenon

The resurgence of Jewish identity should be distinguished from the earlier phenomenon of the "Baalei Teshuva".

These were mainly Jewish intellectuals—artists, poets and writers—who were disillusioned by the cold shoulder offered to them after they converted or assimilated into the Gentile milieu. Their faith in a world where talent and merit were the only weights on the scale of values was shattered. The Jews regarded them as traitors, the non-Jews as impostors and untrustworthy Christians.



Heinrich Heine, the subtle German Jewish poet, is a vivid example. A graduate of the Dusseldorf Hebrew Lyceum in 1816, early in his life Heine became estranged from Judaism. He became famous for his bitterly ironical expression "Judentum is kein religion, es ist ein Malheur" (Judaism is not a religion, it is a misfortune). His personal "malheur" struck him in the form of a terrible disease: Tabes Dorsalis. In his miserable Parisian attic where he finished his days, in a poor sector of Montmartre, Heine wrote the following sentences in 1851: "I must confess, it is useless to submit myself any more to mental torture. Yes, I confess that I have returned to God, as a lost child. Is it because of my miserable status that I came back to Him? Maybe the reason is less miserable; I feel assailed by the nostalgia of the heavens".

A year later, Heine wrote the following: "To whom do I owe my inner il-

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The Resurgence of Jewish Identity

lumination? To a book. A very old book, discreet, modest, modest as nature itself and as natural as she is; a book which poses on us the intimate look as blessed and as good as that of a grandmother who reads with trembling lips in the same book. This book is the Jewish Bible.

The Story of Franz Rosenzweig

Another example of *Baal Teshuva* is the story of a young Jewish intellectual who, on October 11, 1913, entered a synagogue on the eve of Yom Kippur. He came there out of curiosity before cutting his last ties to Judaism; his plan was to be baptized in a Berlin Catholic church the next day. After praying and fasting for 24 hours, he came out a totally different man, one who, while he did not formally convert and return, can be considered spiritually as a *Baal Teshuva*.

In a letter addressed the next day to his cousin, he wrote: "I know I shall deceive you, I remain a Jew". He died at 42, but, during the last 15 years of his life, he built a reputation as one of the most eminent twentieth century theologians. The name of this brilliant young man was Franz Rosenzweig.

The Story of Arnold Schonberg

Another famous personality who became a repentant Jew, a *Baal Teshuva*, was the great composer of the twentieth century: Arnold Schonberg. His work is the embodiment of the musical avant-garde during the twentieth century, much as Richard Wagner was the revolutionary in the music of the previous century. Arnold Schonberg, born in Imperial Vienna, in 1875, was a totally assimilated Jew. But, when Hitler came to power, he did something nobody has ever done: either before or after him: he expressed his return to Judaism in a unique document. He went to a Parisian Rabbi and signed a document with two witnesses attesting to his act of return to the Jewish religion. This is the document: "Today, 24 July 1933, before us Louis-Germain Lévy, Rabbi of the Jewish Liberal Union, 24 rue Copernic (remember it is the same synagogue at the same address where murderers, paid by Moumar Khadafi, threw bombs on Yom Kippur day of 1979, killing four persons, three of them Jewish women), Mr. Arnold Schonberg, born in Vienna in 1875, presented himself before us to express his formal desire to reenter the Jewish community. After giving lecture to Mr. Arnold Schonberg of his statement, he approved its content as truly representing his thought and will. Given in Paris, this 24th of July 1933, in my office at 24 rue Copernic. Signed Rabbi Louis-Germain Lévy. Witnesses: Marc Chagall and Dr. Marianoff (both Jewish celebrities)."

It is interesting to note that although Arnold Schonberg became a Protestant so that he could marry Mathilde, the sister of Mécène Alexander von Zemlinski, his entire monumental musical creation is based on Jewish themes: the opera "Moise and Aaron",

"Jacob's Ladder", "The Voice of the Bible", "The Modern Psalms", and so on. Other Jewish composers like Meyerbeer, Halévy and Darius Milhaud never deserted Judaism; but none had the lyrical Jewish accents which Schonberg introduced in his work.

While residing in the United States in 1947, after the Second World War, Arnold Schonberg composed "A Survivor From Warsaw", a symphonic poem which opens with "Shema Israel". For the celebration of the creation of the State of Israel, he created "Three Times A Thousand Years", an ode praising not only the return of Jews to their ancestral land, but also God's return to mankind (Gottes Wiederkehr). On the day of July 13, 1951, death surprised him while he was putting the final touches to Psalm 130: De profundis (in Hebrew Mi-maamkim). He said at the time that the music is by him, the words are by the Lord. From April to July 13, he worked to finish his immense musical work while deciding to make his Aliya to Israel. He wrote: "I wish to create like a priest of art, with the same serious purpose as the priests praised God in Israel. If God chose the people of Israel to maintain the monotheism of Moses, despite all the persecutions and sufferings, it is the duty of Jewish musicians to give the world something permitting our souls to reach an universal significant level". To give a symbolic meaning to his *teshuva*, Arnold Schonberg directed Kol Nidre at the Los Angeles main synagogue the day (or better, the night) which remained inscribed in history as the Krystallnacht (1938).

The Story of Benjamin Fondane

The Nazi persecutions and the attempted final solution for the Jews created many a *Baal Teshuva* among Jewish artists, poets and scientists who remark with bitterness that their attempted integration into non-Jewish society was nothing more than an illusion. Born in Yassi in 1898, Benjamin Wexler, writing under the name of Benjamin Fundoianu, became one of the most sensitive symbolist poets in his native Romania. In 1923 he emigrated to France, where, under the name of Benjamin Fondane, he became one of its greatest essayists. He loved France and blessed it as the country who gave the world the concept of Human Rights. In 1944 he was arrested together with his sister Fanny Pascal, a great artist of the Comédie Française. They were dispatched to Auschwitz, where both perished three months later in the gas chambers.

Many years ago, on the strength of a manuscript poem of the late Fondane, I wrote an article in the Bulletin of the Canadian Jewish Congress. The manuscript was brought to my attention by Saul Hayes, *zichrono livrach*, who got it from a survivor, an illiterate Russian peasant to whom the victim confided the little metal box containing his last inspiration. Here, in a free translation, are a few of his powerful verses written as he was lying in a KZ waiting for his horrible death:

I kneel before you and I cry and I sigh
In a language I forgot but of which I
remember back in evenings of bliss
our anger: Adonai Eloheinu, Adonai Echod!
Thou knowest that when everything will be
settled
On earth and in heavens,
We shall have forgotten You. Thou
knowest already
That the remembrance of my secret prayer
To you will fill me with shame.
I shall reproach myself for having
pronounced it.
But here, on the road to disaster and chaos
There is no other God but thou,
Thou art the only One!
Terrible, full of fire, merciful, unique!

The Story of Jacob Wasserman

A German Jew who became a famous writer, Jacob Wasserman, was tortured by the conflict between his Jewish roots and his loyalty to the German nation. Torn by doubt, Wasserman pathetically asked the question "What is to be done?" in 1933. "To implore the people of philosophy and poetry in the name of our contribution? Useless. Prejudices are proliferating like worms (maggots). To help them release their chains? They will say: how much did they get for it? Be faithful to them in peace and war? They will answer: they know everything these proteans. To live for them? Die for them? In vain. They will say: Jew he is, Jew he was and Jew he will remain".

The Story of Stefan Zweig



One of the greatest writers who could not adjust his Jewish past to the anti-Semitic present and paid with his life for this inability, Stefan Zweig, wrote: "The most dramatic aspect of the Jewish tragedy is that its victims could not discover the slightest error on their part justifying it. The Jews have believed that in order to be admitted in the non-Jewish society, they had to pay the price of assimilation. The result? They were manhandled worse than garbage being swept away in the streets with the big brooms: the bank directors from their Berlin palaces and the beadles from their orthodox synagogues, the professors of philosophy from the Sorbonne and the coachmen from Romania, the poor who washed the dead and the Nobel prize winners, the rich and the poor, the pious and the agnostics, the profiteers and the holy people, the Zionists and the assimilated, the Ashkenazim and the Sephardim, the just and the unjust, the converted who thought to have escaped the curse — all saw only that one measure was applied to all the Jews, the measure being the common link of the expulsion, that Exodus which was born in Egypt and has never disappeared. What sense has this absurd exile? Even Freud, the sharpest mind, the genius with whom I often discussed this question in those tragic days could not find an answer to this absolute nonsense. . . ."

However, Zweig asked himself: "Wasn't it precisely the ultimate sense

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of Judaism, relentlessly repeating its mere existence, whose mystery defies time, the kernel of the eternal question which God posed to Job so that this question may never be totally forgotten on earth?"

Another Zweig, Arnold Zweig (with whom I played chess a few times in Jerusalem during the Second World War) implored Freud not to write "Moses and Monotheism" and after he wrote it, not to publish it. Freud refused to obey his friend's demand. Later, as a refugee in London, Freud regained his Jewish conscience and sincerely regretted having supplied the Nazis with a powerful ideological weapon.

The Case of Saul Bellow



This brings us one step further — to the American Jewish intellectuals. "I keep the *tehilim* and the *Shir Hachirim* on my night table, in a bilingual edition, because much of what I learned in the St. Dominique cheder in Montreal in the years 1918-1919, with Rabbi Shika Stein, has been erased from my memory. But, I must add, that since early childhood, the Bible (the Jewish Bible) has been part of my soul". These are the words, of Nobel-prize winner for literature, Saul Bellow, in an interview he gave me on his 69th birthday anniversary in Montreal. I had the opportunity on that occasion to find out Bellow's position on the matter of faith. "My final postulate is God. I have no practising religion and I don't make any claim on faith. I only confess that, at the bottom of all things, and that is undeniable, and that is something I cannot reject, it is a part of my life that my postulate, my final postulate, is God".

If one remembers Bellow's quotations from the Bible in Hebrew from his latest book *Him With His Foot in His Mouth*, it seems clear that what the author has in mind is the Jewish God although he cautiously avoids naming Him. However, he has said it poetically: "There is the reality of senses and then there is something that stands behind the reality of senses, something that is not seen, it is an *invisible reality* which is apprehended intuitively or however you like".

The Resurgence of Soviet Jewry

Nowhere is the phenomenon of reaffirmed Jewish identity more visible than among Jews living in communist countries. Officially forbidden to learn Hebrew, persecuted by the atheistic administrations, deprived from childhood of all aspects of Jewish life — no circumcision, no *bar mitzvot*, no religious weddings — Soviet Jews have lived the life of totally assimilated Jews. They were proud of their Soviet citizenship, for the creation of which they fought in the trenches, "in der zlole and in der blotte" as they sang in the revolutionary marches. Having

defeated the crude anti-Semitism of Tsarist Russia, they hoped that the communist society would bring them equality of rights together with other national minorities.

During the second world war, a million Soviet Jewish men and women enlisted; more than one hundred thousand died or were injured at the front. (The Nazis never took Soviet Jews prisoner. They shot them on the spot.) However, once victory was achieved, under the false accusation that Jews were cultivating 'cosmopolitan values' Kaganov initiated a cold pogrom against Jewish intellectuals. Twenty-six poets and writers, some of them heroes of the Soviet Union, were executed without a trial in the basement of the Loubianka. Michaels, the national artist of the USSR was run over by a Soviet military truck as he was leaving a lecture hall in Minsk (the Soviets having learned about trucks climbing on sidewalks and killing adversaries. Karel Chapek, the famous Czech writer, was killed in this way in occupied Prague, in 1938). Jails and slave labour camps were filled with Jews who had received the highest Soviet distinctions, including members of the Soviet Academy like Lina Stern. The Soviet broadcasts in those days had the words and the accents of Der Sturmer and the Jewish doctors of the imaginary "Jewish doctors' plot" were threatened with hanging on the Red Place, in Moscow.

Russian Jews, brought up in the cast-iron communist principles, did not understand what was happening to them, but they soon discovered the reason for the Jew-baiting and Jewish persecution. It was the Soviet response to the creation of the State of Israel. When Stalin was told about the enthusiastic reception given by Moscow Jewry to Golda Meir, the first Ambassador of the State of Israel to the Soviet Union, the dictator shouted in rage: "I didn't know that there are so many foreigners in Moscow!" The reaction to the cold pogrom was swift. Jews came back to their origins in cohorts. They answered insult with insult and blow with blow; they learned Hebrew in secret and asked for *sidurim*, talesim and books connected with Jewish religion and history — those which their parents and grandparents had discarded. The Soviet government was stupefied by this unanimous or almost unanimous Jewish reaction.

Seven decades after the Soviet revolution there was a redemption in the Jewish masses which compared in magnitude with the Egyptian exodus. I saw its dimensions in the slave labour camps of Kolyma; it was from former Marxists, professors and writers of Jewish faith that I learned when there was a Jewish holiday; they kept the tally. Like Jews in the catacombs, we gathered in secret to hear some Soviet Jew sing the "zmiroth" on a Friday night, or pray during the great autumn holidays. The stronger the persecutions became, the more determined these Jews became in manifesting their attachment to the Jewish religion and to the Jewish tradition. They discarded their communist party attachment like clothes of shame. They were reborn Jews, giving up their bigotry and praising the Jewish God in which all their hopes and aspirations were concentrated.

Those "Assurei Zion" whom I met in far eastern Siberia, and the strength of their desire to cling to "Aam Israel", offer a stunning example of the bankruptcy of Marxism/Leninism. Soviet Jews, despite their seventy-year indoctrination, are the most sincere spiritual "baalei teschuva" because, after having been for so long in hell, they clearly see the Light.

LETTER FROM ISRAEL

Jewish & Arab Relations in Crisis



by Mordechai Nisan

After 37 years of national sovereignty, the question of Jewish-Arab relations within Israel asserts itself with ever greater urgency. The Declaration for the founding of Israel on May 14, 1948 identifies two fundamental aspects of the new-born state: it defines Israel explicitly as a "Jewish state" but also one designed "for the benefit of all inhabitants," granting the Arabs "complete equality" and calling upon them to "participate in the upbuilding of the state." It is Israel's dual quality, as a particular Jewish homeland but also as a home for all including its Arab residents, that is being tested today. Does Israel, first and foremost, belong to Israeli Jews and to the entire Jewish people? Or does it belong primarily to its immediate inhabitants regardless of religion or nationality? Does a Jew from Moscow or New York have a greater right (not to speak of duty) to live in Israel and play a role in the national life of the country, than does an Arab from Nazareth or Jerusalem?

While there have been periods of quiet and stability in Jewish-Arab relations, the situation today is tense and increasingly unstable. The names of Esther Ohanna, Danny Katz, Hadas Kedmi, Ron Levi, Revital Seri, Aharon Gross, Elie Hazezev, Yosef Eliyahu, and others ring frightfully in the memory of Israelis. These young Jews were murdered in cold blood by Arabs on both sides of the vanishing Green Line (the pre-'67 border), from Haifa to Hebron, during the last two years. The militancy of Arabs has led to criminal violence against Jewish settlements in the Galilee, many of which are the new *mitzpim*, or settlement outposts. Roads have been blocked, water pipes have been smashed, graveyards have been vandalized. Arab firebombs and rockthrowing at Jewish vehicles travelling on the roads of Judea and Samaria are commonplace. Jews have been killed during routine shopping in Arab markets, as in Ramallah, where Zalman Abulnik, an immigrant from Russia, was murdered in April of this year, and in Tulkarm where André

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Aloush was murdered in August. Jews have been killed at their work, as when David Rosenfeld, an immigrant from America, was stabbed to death as he served as a ticket-taker at Herodian near Tekoa, a few years ago. Arab students on university campuses have so disrupted public meetings when they disagree with the speaker and his ideas that university authorities have called on police to restore order.

A different and troublesome kind of Arab violence has targeted Israeli soldiers. After innocently flagging down a passing vehicle for a ride, soldiers have later been found brutally murdered at Arab hands. A recent incident was the murder of Akiva Shaaltiel during the Passover holiday. He was the fourth soldier-victim in the last two years.

In situations of great anguish mixed with trepidation, some people prefer to blot out painful facts. It can even appear necessary to fabricate lies in order to live. But it was modern Zionism itself that proclaimed the need for world Jewry to face the truth of the dire reality of Jewish insecurity in Russia and Europe, and then to try to resolve the plight of Jewry in Exile. The Zionists chose to deal with the bitter truth; they did not delude themselves with a sweet lie. It would now be a denigration of Israel's purpose to hide from the darker side of the Jewish experience — even when that darker side is in Israel itself.

The problem of Arab violence

This is not to say that Israeli governments have not tried to avoid facing the problem of Arab violence. The paralysis of pacifism, a germ whose origins lie in the immediate days prior to the Yom Kippur War of 1973, has penetrated the minds of Israelis. Sadat's propaganda slogan of "No More War" further contributed to a policy, or at least a mentality, of appeasement. The domestic uproar during the Lebanese War against striking at Beirut — and thereby putting the lives of Jewish soldiers in grave danger — was part of this erosion in the national will.

A few months ago Rabbi Shlomo Riskin of Efrat, south of Jerusalem, met with the Minister of Defence, Yitzhak Rabin, to try to elicit greater military protection for the Jewish residents in the area of the Etzion Bloc.

Arabs in Daheisha had been incessantly harassing Jewish traffic and had injured passengers going to and from Jerusalem. The Minister of Defence had no solution to the problem, and apparently turned plaintively to Rabbi Riskin and asked: 'Is it necessary for the people in Efrat to travel daily to Jerusalem?' Here was the ghetto mentality flickering in Rabin's response: hide behind the wall, pull down the shutters, and sit quietly — and then pray because you have to do something — and maybe the danger will pass. Of course it never does.

Reasons for Arab militancy

Let us proceed to explain the reasons for the rise in Arab militancy and violence in the last few years in Israel, particularly against young Jewish civilians. However, it is important, nonetheless, to point out that the overall balance sheet on Jewish-Arab relations during Israel's modern history is not unfavorable. The Arabs who remained within Israel after 1948 became citizens and assumed their place in a satisfactory manner. Although an integral part of the defeated Arab world in the war against Israel, the local Arabs were quiescent and law-abiding. The Arabs did not engage in mass civil disobedience nor organize armed rebellion. Likewise, during 18 years of a large Arab population in Judea and Samaria, no mass insurrection against Israel has occurred.

The following reasons, however, help illustrate why Jewish-Arab tension and Arab violence have risen:

1. The northern Galilee region in Israel has served as the geographical focus of Arab strengths and Arabs now constitute a majority of the population there. This Arab demographic concentration coincides with the historical fact that much of the Galilee was demarcated for the recommended Arab state (which never arose) by the UN 1947 Partition Resolution. Thus, there are Israeli Arabs who feel that their very inclusion within Israel is a breach of international law and a historic injustice. With their growing predominance over the Jewish population in the north, some Arabs may feel it is time to act. The annual 'Land Day' memorial, commemorating the 1976 confrontation with the Israeli authorities based on grievance over expropriated lands, is a telling symbol of Arab determination to struggle for their goals.

2. The role of Judea and Samaria in local Arab consciousness and plans is a critical element. Since 1967 Israel's Arab population has rediscovered its ties with Arab friends and compatriots who lived under Jordanian rule in what was called the "West Bank". Just as Jews were no longer barred from reuniting with their homeland and history, so were Arabs no longer separated from revitalizing relations with their pre-1948 community. This meant that PLO politics and ideologies current in Shechem and Ramallah would filter easily across the fields and mountains to Sakhnin and Baka al-Gharbieh. The extreme anti-Israeli sentiments in Judea and Samaria have infected the Arab public which has lived in Israel since statehood. Israeli Arabs do not want to appear as overly docile subjects of a Jewish state that is actively opposed by other Arabs, just a few miles away. This development is probably irreversible. It has struck deep roots in the Arab area known as "the little triangle", near Hadera, which is contiguous to the former Iranian border.

Does Israel, first and foremost, belong to Israeli Jews and to the entire Jewish people? Or does it belong primarily to its immediate inhabitants regardless of religion or nationality?

3. The war in Lebanon, its mixed results, and the decision to withdraw unilaterally may have a negative effect on the effort to refurbish Jewish-Arab relations in Israel. A total victory might have contributed to a tranquil Galilee for a long time. Now the possibilities are more foreboding. The Israeli withdrawal, while the PLO resumes its position in Lebanon and Shiite terrorists assault any Jewish target, cannot induce respect for Israel in Arab circles. Will Shiite tactics appear in the Galilee? Will Israeli Arabs play the role that the PLO has cast them for as carriers of the "Palestinian Revolution" to the streets of Tel Aviv? The war in Lebanon was supposed to resolve the "Palestinian Question", but perhaps it aggravated it instead.

4. Political developments within Israel have encouraged and tacitly legitimized certain Arab grievances and demands. This self-conscious minority calls for greater financial outlays for Arab local government and a deeper consideration for their so-called 'Palestinian' identity. In the 1984 Israeli elections, the Progressive List for Peace, a new party that openly identifies with the PLO, won two seats in Knesset. A bizarre incident occurred recently when an Arab member of the Labor Party tried to attend the PLO council session in Amman; he referred to himself as 'a loyal Israeli and a Palestinian patriot'. As the two sides contend in a bitter struggle over identity, legitimacy, and existence, MK Abdul-Wahab Darwashe's calling card

raised some eyebrows in the country. Arab reticence and marginality are clearly matters of the past in Israeli political life.

Problem is 2000 years old

In studying history and politics we should search for profound objective forces rather than simplify reality by fixating on a single personality or on popular beliefs. For example, the problem of the election to the Knesset of Rabbi Meir Kahane, whose program of removing the Arabs from Israel is the focus of controversy in Jewish circles. Rabbi Kahane has highlighted the issue and acts to catalyze the national debate, but he does not cause the problem; that preceded him by decades.

The problem of the Arab minority is not a test case or condition of Israel's acceptance by the Arab world in the Middle East. The late Aharon Cohen wrote, in his book *Israel and the Arab World*, that Arab university students in Israel could "be expected to help bring about rapprochement between the two peoples." But today these students are highly anti-Israel and militant "Palestinians". The late Yigal Allon had also expressed the hope that Israeli Arabs would act as the bridge of peace between Israel and the Arabs in the region. Today some fear that instead of their being a bridge of peace, they might become a bridgehead for war.

The upshot of all this is that Israel is by no means out of the woods on this question.



SPRING THAW — BY GHITTA CAISERMAN-ROTH

Hanoch Raviv of the Hebrew University has written that during Biblical days over 2,000 years ago the bitterest and most persistent enemies of the Jewish people were the non-Jews in the land. Friction with the non-Jews, now Arabs, is again the Achilles heel impeding Jewish security in the homeland. "Plus ça change, plus c'est la même chose."

No room for despair

In spite of all this there is no need to despair. Yet while the voice of peril is never appreciated — remember Churchill — a call for vigilance is in order. Beyond this, let us remember the following points. Just a few months prior to May 1948, few people foresaw that the Jews would have a state. Just a few days prior to June 1967, few people foresaw that the Jews would have all of Jerusalem. Now, perhaps, few people can foresee that the Jews will have a tranquil land. But reality is not limited to what our eyes can see now. The Rabbis foretold in the Talmud that the going would be rough just before the dawn of redemption begins to glimmer in the dark sky.

Truthfully, the problems of Arab violence and Jewish-Arab tension are manifestations of what is none other than a Jewish problem. This is the heart of the matter: Zionism's unfinished business awaiting completion.

We really have no alternative. The Arabs, we recall, fled in 1948; the Jews stayed and fought; we, unlike the Arabs, had nowhere to run. Israel is our country, the first and last station on an eternal historical journey. The Arab world, composed of 21 states, offers the local Arabs options, if they desire. Making Israel the most comfortable place for the Arabs to live in is not a central part of the Zionist vision, nor is it consistent with Israeli national interests.

It is vital at this juncture to understand that the nature of Israel, or a nation-state of and for the Jewish people, makes it qualitatively different from a typical Western country, like Canada or the United States, which serves as a liberal setting for various different ethnic groups. This point must be stressed so as not to convey an incorrect image of Israel as a carbon copy of the West, when it does otherwise share much with the West. The challenge of modern Jewish sovereignty is to preserve and protect the sole piece of territory where we Jews can live as "Maitres Chez Nous". This is not a policy statement but an historical fact, and the rhetorical question of Hillel is fitting for Israel today: "If not now, when?" The truth is, if not now, perhaps never again.

The Arab question in Israel is therefore a central issue for Jews. The kind of state that Israel will be is on the line. "Who is a Jew?" being asked nearly 4,000 years after Abraham, is an aspect of this debate and soul-searching. The issue of Arab civil rights is also a facet as is the discussion about Judea and Samaria. The Jewishness of Israel, the country and the people, is struggling to express itself. This does not mean that Jews must hate Arabs; not at all. Hatred is not a mitzva in the Torah, but suicide committed against oneself and against God is a sin. All of this means that Jews must love fellow Jews and things Jewish too, so that out of the crucible of struggle with the Arab problem, and ultimately resolving the problem, a new and more Jewish Israel may arise.

Letters

I was glad to see that Rabbi Alan Nadler ("Theology and Thermo-nuclear War," *Viewpoints*, Summer '85) accepted as "factually accurate" that Judaism "prefers peace to war, chooses life over death... and is very much concerned with ecology". Indeed, these are the tenets of the Judaism that I know and try to live. But then he went on to astound, shock, and frighten me by his claim that Judaism also justifies the destruction of the world by thermo-nuclear war! He rationalizes this apparent contradiction by pointing out that there is a place in Jewish tradition and law for martyrdom "al Kiddush HaShem" (which is certainly true), and then abruptly extends this concept to include the murder of the entire human race! "there are... values more exalted than life" he points out. Yes, that's true, and a Jew is permitted to allow *himself* to be killed for their sake. Rabbi Nadler off-handedly draws the conclusion that "This is true not only of the lives of individual men, but of the life of man as a species." There is, however, a big difference between sacrificing your own life for an ideal, and murdering the human race. In fact, Nadler is claiming that Judaism gives the individual the right to decide whether the human race should continue. What dangerous chutzpah! Aren't the lessons of Bereshit that God created the world, and only He has the right to stand in judgement over it, part of Judaism?

Perhaps Rabbi Nadler would do well to consider another basic tenet of Judaism that he does not mention in his article: righteousness. As Abraham knew, our God is a God of righteousness; He does not punish the innocent with the guilty. We were given the Torah so that we could live lives of righteousness, and bring an example of righteous living to the world. In a thermo-nuclear war everyone will suffer, the most guilty equally with the most innocent. On that basis alone, it is

surely our duty as Jews to try to prevent the destruction of humanity.

I am a simple, mainly self-educated Jew. Rabbi Nadler is, I am sure, far more learned than I. Yet he is using his learning to twist Jewish law, history, and tradition in order to support a "better dead than Red" viewpoint that somehow ends up justifying the destruction of the world to save democracy. (For whom? The radioactive ashes?) If I were wrong in my interpretation of Judaism and he were right, I wouldn't even want to be a Jew.

Bette-Ann Goldstein
Bolton, Ontario

Rabbi Nadler responds:

I am grateful to Ms. Goldstein for informing me that God is righteous, and that Judaism champions righteousness, and that the purpose of the revelation of the Torah is to "bring an example of righteousness to the world". No doubt. I am not sure, however, what all this has to do with the nuclear crisis. Both parties to most disputes believe that theirs is the righteous side; the present superpowers being no exception. It is precisely the conviction that the world must be righteous and that evil must be combatted that underlies my argument for moral courage in the face of the nuclear threat. Ms. Goldstein's invocation of "righteousness" is a classic example of the Jewish peace movement's fuzzy thinking and vague application of sentimental notions about Judaism.

Ms. Goldstein's reading of my essay has apparently left her with the impression that I argue that "Judaism justifies the destruction of the world to save democracy". I said no such thing. My argument was direction at the unilateral peace activists, and was at most an argument for nuclear deterrence and against the concept of "better Red than dead". As I emphasized several times, death and destruction are seen as the greatest tragedy by Judaism. They are a last resort imposed by those who would squelch all practise of righteousness on earth, and hardly something that the Torah "justifies" a priori.

That was my point: that there are times — and today may be one of those times — when we must be prepared to *risk* nuclear destruction, rather than accept the domination of those who do not believe in, and certainly do not practice, the righteousness that Judaism proclaims to be a supreme value. Ms. Goldstein makes an obscure reference to what she calls "the lessons of Bereshit that God created the world and only He has the right to stand over it in judgement". This a strange conclusion to draw from a story which culminates, on the final day of creation, with God leaving man in charge of the affairs of the earth and instructing him to "subdue and have dominion" over it (*Genesis*, 1:28). This notion that we had better do nothing that risks nuclear war, and rather let God "judge" the earth, leads to a very dangerous passivism (and pacifism). It is that kind of moral reasoning, and posture which invites the most serious threats to the survival on earth of that righteousness of which Ms. Goldstein presumes I am ignorant.

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The Status of Women in Judaism: Lightstone Responds

The *Canadian Jewish News* of August 29, 1985, published a letter from Les Steiner not only attacking my article in the July 25th edition of *Viewpoints* but also casting aspersions upon me personally and upon my scholarly competence. The character of the letter, in my view, renders it unworthy of a response. That, at least, was my initial reaction. But upon further reflection, I have decided to offer two brief comments.

First, I am accused of being in error when stating that, for Mishnah, divorced or widowed women are expected to return to their father's household (under the responsibility of their brothers, if the father has died), until such time as they remarry. But that is indeed Mishnah's perception of how the world should be. In that world, women *properly* and *normally* belong in some man's domain, and

they are problematic — that is, represent a world somewhat "destabilized" — when not so located. (That is all I, or other anthropologists, like Mary Douglas, mean when they claim that persons, here women, are perceived in a cultural system as potential sources of danger; I and they do not mean that such individuals are necessarily, or even usually perceived, as evil.) Men, in Mishnah's perception of the world, present no analogous problem, because they have their own *proper* domain.

My critic has confused the issue of proper or normal social location with a quite different matter, namely, the age of majority, at which age an individual, here a woman, is assumed to be a mentally, and otherwise, competent adult under the law (see Mishnah Sotah 9:5). Incidentally, he is wrong about that age being thirteen for women; and, in any case, other sources, not Mishnah, pin matters down to precise ages. Mishnah (again Sotah 9:5) defines matters in terms of completed puberty. For women, normal and "safe" social location, even after attaining the age of majority, remains, in Mishnah's worldview, within some male's household. This is clearly the assumption, to choose one major example, behind Mishnah Ketubboth 12:3-4.

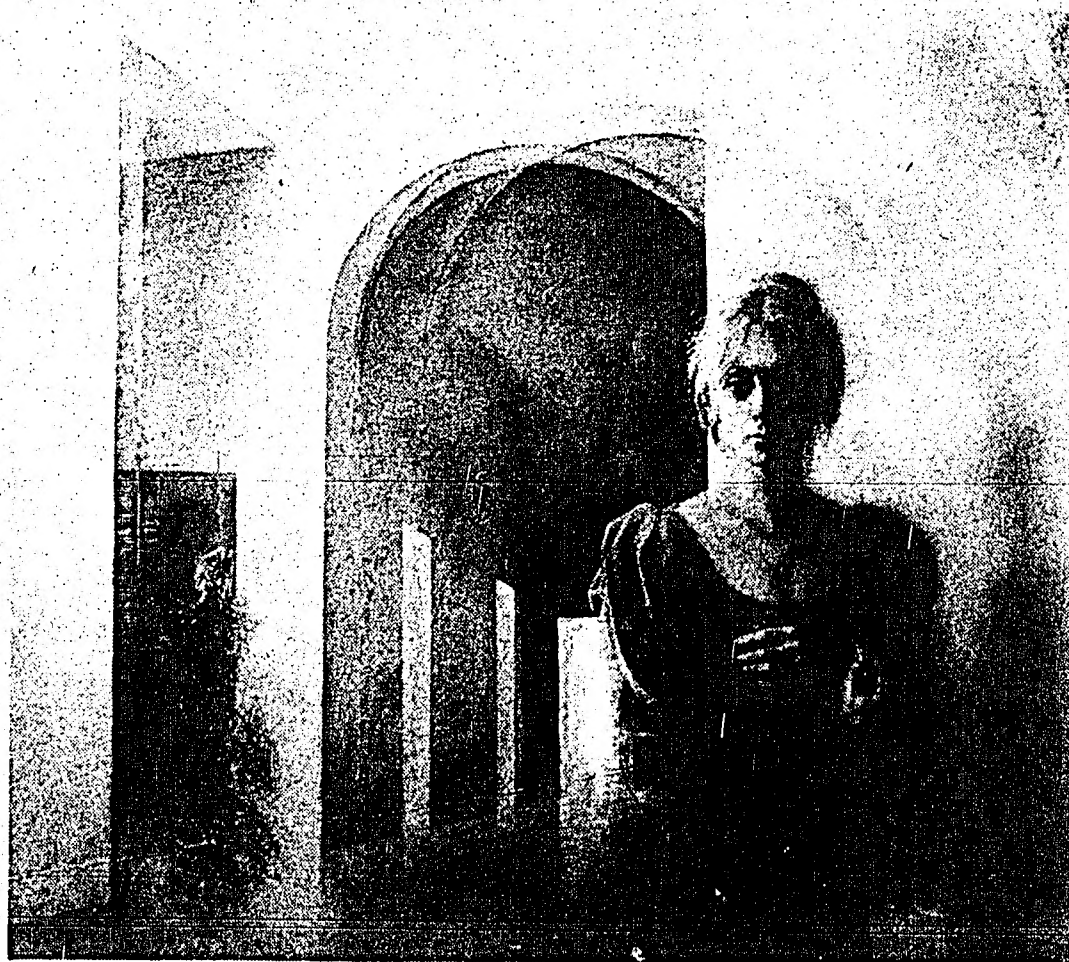
My second point concerns the tone of the letter. It voices anger, resentment, fear and indignation. Obviously, I have touched a raw nerve. A group's perception of how the world "really is" is a social product. That socially constructed universe must retain an air of self-evident truth about it if it is to be experienced as real. And to this sense of reality there is a highly emotional component. To lay bare implicit assumptions upon which that humanly constructed "world" is based strikes at one's sense of being located in an orderly universe with a clear sense of identity. Hence the highly emotional reaction. To engage in anthropological analysis in public is, perhaps, to set oneself up as target for such emotional reactions. But such emotions often indicate that something basic has been touched.

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prayer

Bless the man, drunk
on the name of another. Bless
the grief of distance
that gathers him in, claps
clear skies into storm.
Bless the man who wakes on the hour
wearing the startled face
of a stopped clock, dark still
lying across his limbs and narrow
limits of land. Grant
his wish for the hot honeycomb to buzz
once more for him, his touch. Her memory
drives in
lonely as the first nail in
a prophet's palm. Bless
one who knows where he is
going
and stops,
to curse the slow
disappearing act, the hollow
sound of his own name.

Noah Zacharin has poems and translations in Canadian journals and anthologies. He has an L.P. album of original music on the Soffwin label. He is a practicing dentist in Montreal.



FEMME AGRAFANT SON BRACELET — BY IGOR BITMAN — GALERIE DANIEL, MONTREAL

Light and Death

the old moon brims with light
of three names:
Ya're'ach, l'vanah, sa'har.
each one, less frequently on
the quotidian tongue, lifts it
higher, drunken, into poetry,
into song.

in the same country
death has countless names; each
speaks from clouds that hang by walls
where eternal lights and photos
remember, where official letters
voice a terrible
formal grief: what else
could be expected, so many
streams to the *yam ha'melach*
where the cold moon with
her crown of three names
climbing higher,
drowns deeper,
deep in a sea
of burning salt.

by Noah Zacharin